

To

My Teachers

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P R E F A C E

The present *Introduction* is mainly intended for High School and College students and presupposes no knowledge either of Ardha Magadhi or of Sanskrit. A general acquaintance with the latter will however help the students greatly in mastering the language much more rapidly and thoroughly. This book, particularly in its first and third parts will be found useful also to advanced students of this language.

The book is divided into three parts, each of which is further divided into chapters or lessons. The first part dealing with the Phonology of the language, is so arranged as to group together the different changes under linguistic categories and yet keep them as simple as possible. The rules of general application are clearly separated from those of limited extent. The major portion of this part, printed in big type is intended for the elementary students and is written in the simplest language with ample illustrations and exercises, which are, however, only illustrative and can be easily supplemented with words from the rules. All matter printed in small type in this part is meant for the teacher and students of linguistics who may look for some amount of scientific explanation of the facts given and which will help them in collecting new facts of similar nature. Linguistic terminology is used in this part to save the students from confusion arising out of apparently contradictory statements, and transliteration is used throughout. If necessary the first and the fifth chapters

may be entirely passed over in case of elementary students. To make a progressive study of phonology possible all rules are supplied with a first few illustrations which do not imply the application of other rules. In the first instance the rules should be explained with reference to those examples and others should be taken up at the time of revision.

The second part is divided into fifteen lessons and comprises the whole of the Morphology and the chief usages of the grammatical forms. Even though this part is so written as to imply no knowledge of the first it is advisable to master at least the most general rules of phonology to ensure correct pronunciation and writing as also to save the trouble of remembering all words as new when they can be easily memorised with the help of a few rules. Each lesson gives some part of grammar with ample illustrations of their use and two sets of exercises for translation. The grammar given in bold type is the most important and absolutely necessary with which the student is expected to be thoroughly acquainted. The matter in small type and in transliteration gives a more systematic explanation of the origin and formation of grammatical forms and should be used strictly as matter for reference only. The method of classification used here is historical and usually a complicated one while other methods of an easier nature are left for the teacher to work out in the class. By this two-fold treatment was it possible to make a distinction of forms which the students should be asked to use in writing and forms which he should be able to understand when used in literature, a distinction absolutely necessary in case of AMg grammar. I need hardly

state that all the forms given are taken from literature and no form is admitted merely on the statements of the Prakrit grammarians, whose multiplicity of forms, though useful historically, should be the thing avoided in a grammar of the present nature and scope.

The third part deals in a more systematic manner than was possible in the second with the syntax and compounds and is meant for those who have mastered the second. The sentences given here are taken from standard works. Usages which the student is warned from imitating and topics like word-order are again given in small type.

The appendices give a brief grammatical summary for ready reference, two glossaries for working out the exercises in the first two parts and an explanatory index, which not only serves to put together related matter which was separated in the text for convenience, but also supplies explanations of all technical terms with their Sanskrit equivalents and abbreviations, phonetic transcription etc used in the text. All difficulties met with while reading the text will find their explanations in the index, which, is thus meant to be used at every step. Finally I must add that this book does not claim to be a self-instructor but a serious text book to be worked out in the class by both the students and teachers. Naturally a good deal of latitude is left to the teachers in choosing and selecting out of it and explaining it according to their own method to suit the capacities of their students.

It is evident that the present work is mainly a compilation and a list of books used in its preparation will be found in the index under the names of their authors.

I have made use of most of the writers on Prakrit and Sanskrit grammar though a few may not be found in the index because no specific opinion of them is cited in the text. On a closer comparison it will be seen that the book, though essentially based on its predecessors, shows a respectable amount of new matter, explanations and system of arrangement. I record here my thanks to my teachers Prof. A. N. Upadhye, M. A., D. Litt. and Prof. H. D. Velankar, M. A. for constant help in the writing of the book and to Mr. J. N. Dani, B. A. (Hon.), B. T. for help in preparing the press copy and proof-reading. Finally I must not forget to thank the publisher and printer for doing their work with enthusiasm and great care.

Kolhapur }
December 1941

A. M. GHATAGE

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INTRODUCTORY

I ARDHA-MĀGADHĪ

1 Ardhā-Māgadhi belongs to the group of Middle Indian languages (MIA) which are collectively called Prākṛits. They form a connecting link between the Sanskrit language—both Vedic and Classical Sanskrit including the Epic idiom (OIA)—and the modern Indian languages (NIA) like Marāṭhī, Gujarātī, Hindī, Bengālī etc. Naturally the study of any Prākṛit language must be carried with constant reference to Sanskrit on the one hand and the Modern Indian languages on the other.

Only one Middle Indian language, Pāli, developed a system of grammar written in the same dialect. Even then these grammars were greatly dependent on the systems of Sanskrit grammar. The same is the case with its lexicons. The commentaries on the Pāli canon were, however, composed in the same language, though decidedly of a younger type. All these facts give the study of Pāli an independence and uniformity which is quite lacking in the study of other Prākṛit dialects.

Similar must have been the position of Ardhā Māgadhi as well. We have some indications of grammars in the Prakrit languages and at least two lexicons in Prakrit are available at present. The early commentaries on the Jain canon like Nijjuttī, Bhaṣa and Caṇṇī are in the same language. Soon, however, Sanskrit began to usurp the place of Prakrit

from what we know of Mahāvira's wanderings and the later history of Jainism. Numerous passages of the canon tell us that Mahāvira preached in the Ardha-Māgadhī language, which is claimed to be the same as the language of the present canon. [It is important to note that the Buddhist tradition attributes the name *Magadhī Nirutti* to the so-called Pālī language of their canon.] Considering that both the teachers lived and worked in the same locality and at the same time, it is difficult to admit the claims of both.

Hemacandra calls this language *ārjā* 'belonging to the sages' as did the medieval commentators, the archaisms of the epics, and he notes its peculiarities in imitation of the *chandas* of Pāṇini. The later development of this language in the post canonical works is called by the simple name *prakṛta* by later writers. While Prākṛit grammarians and to some extent Sanskrit rhetoricians noted and explained the distinctions between various Prākṛit dialects, the writers cared little for them in actual practice. So the picture of these languages in the inscriptions and literary works is one of an inextricable intermixture of dialectal features as seen from the standard of the grammarians.

Ardha-Magadhī is no uniform speech. Just as we can distinguish between the older and the younger strata of the canon, so also we can demarcate between the older and younger phases of the language, without, however, making the two divisions coincide in all the details (Note, for instance, the Nom Sing in -e of younger prose and in -o of older works in verse). A similar distinction may be observed in the later Jain Māhārāṣṭrī. It must be observed, however, that the linguistic demarcation between the later works of the canon and early works of the post-canonical literature is very uncertain and may even lack real basis in facts.

What is attempted here is not a pure description of Ardha Magadhī, but also of what the Prākṛit scholars call as Jain Māhārāṣṭrī, the language which is an unbroken continuation of the canonical language. It is at the basis of Hemacandra's Prākṛit Grammar and probably the most comprehensive of all the Prākṛit languages.

II LANGUAGE STUDY

3 The study of a language means/primarily the ability to speak it and to understand it when spoken, and secondarily the ability to read and write it. In the classical languages the second aim plays a far important role while in the living tongues the first claims the whole attention. A scientific study of a classical language, therefore, means a knowledge about its *orthography* or mode of representing the sounds in graphic forms, *orthoepy* or the relation between the pronunciation and the conventional spelling, *phonology* or the study of its sound system in close relation to a cognate language with a view to trace its origin and development, *morphology* or the study of the formation of the different grammatical forms like those of nouns, pronouns and numerals called the declension and those of verbs called the conjugation, *syntax* dealing with the usages of those forms in the sentences and finally *vocabulary* or mass of words giving expression to different concepts in the mind of the speaker.

4 The prime unit of a language is a sentence which is self sufficient and which expresses in the form of a series of sounds the verbal image of the speaker representing an idea in his mind. It may consist of a single word like the form of imperative or vocative or a complicated structure of many periods. Usually the sentence consists of a limited number of words put together. This word in a sentence has a stable part called the *stem*, expressing the meaning and a part added to it, which points out its exact relation to other words. These changeable parts are called the terminations or *inflections*. Consisting normally of a sound or a group of sounds without a

meaning of their own, they may be added to the stem (suffixes) or placed before it (prefixes) or inserted in the body of the word (infixes). The function of the inflection may also be performed by the place of the word in the sentence or *word-order*. The words themselves may be nouns, pronouns etc. or verbs and verbal derivatives. A few of them do not admit of inflections and are, therefore, called *indeclinables*.

5 Speaking phonetically, a word may consist of one or more syllables. A *syllable* is that part of the sound continuum which encloses a peak of sonority and is bounded on both sides by two points of least sonority. In its turn the syllable is made up of two different elements called *vowels* and *consonants*. Vowels are either short or long according as the time taken for pronouncing them is brief or long. Consonants on the other hand are said to be single when they are immediately preceded and followed by a vowel and conjunct when two of them come together without a vowel between them.

The articulate sounds of which the language is made are produced by a stream of air expelled from the lungs and passing through the trachea and forcing its way through the two vocal cords at its upper end and escaping through the mouth or nose or both. The various sounds differ according to the nature of the obstacle to the air passage (*Mode of Articulation*) and the place in the mouth where the obstacle takes place (*Place of Articulation*).

When the vocal cords are brought in contact the air sets them in vibration and the result is a *voiced* sound. But if they are kept apart there results the *unvoiced* sound or breath. If the voice passes through the mouth without any obstacle, it gives rise to vowels like [i, u, e, o] etc. differentiated by the size of the resonance chamber formed by the shape of the tongue and the lips. According as the

front or the middle or the back part of the tongue ■ raised the vowels are called *front central*, or *back vowels*. With or without the protrusion of the lips they become *rounded* or *unrounded*. If the voice is made to escape through the nose there result the *nasals* like [n, m] and if through both mouth and nose the result is the *nasal vowel* [ī ū]. If the voice ■ made ■ undergo an obstruction in the mouth there result the *voiced stops* like [g, d] (Mediae) and their *aspirates* like [gh, dh] when followed by a voiced aspiration. If to the voice is added friction the result is a *voiced fricative* [v, z]. If it is given a lateral explosion it produces [l] and if trilled [r]. If to the vowel resonance of [i] and [u] friction ■ added by raising the tongue higher the result ■ a *semi vowel* like [j] or [w]. If the friction is added in the glottis itself the result is the voiced [h].

If the breath is obstructed in the mouth there follows an *unvoiced stop* like [k, t] (Tenuis), which, like all stops, consists of an implosion, a stop and an explosion. If followed by an aspirate, they result into *aspirated voiceless stops* like [kh, th]. According as the contact ■ against the soft or hard palate, or the gums of the teeth or the teeth or with the lips, they are called *velars*, *palatals*, *alveolars*, *dentals* or *labials*. If instead of a complete closure there is a narrow aperture giving rise to friction, there results a *fricative* like [s, ʃ, ʒ]. Finally the *affricatives* result from the fact that the stop may be followed by a fricative instead of an abrupt opening like [tʃ, dʒ].

PART ONE
PHONOLOGY

CHAPTER ONE

ALPHABET, SOUNDS AND VOCABULARY *collated*

■ The ALPHABET for Ardha-Māgadhī consists of the following letters which are given along with their usual transliteration :

Vowels *ॐ ॐ*

Short अ a, इ i, उ u, ए e, ओ o.

Long आ ā, ई ī, ऊ ū, ऐ ē, औ ō.

Consonants

Velars क k, ख kh, ग g, घ gh. *ॐ*

Palatals च c, छ ch, ज j, झ zh.

Cerebrals ट t, ठ th, ड d, ढ dh.

Dentals त t, थ th, द d, ध dh.

Labials प p, फ ph, ब b, भ bh

Nasals corresponding to the above places of articulation :

ङ ṅ, ञ ṇ, ण ṇ, न n, म m

Semi-vowels य y, व v.

Liquids र r, ल l.

Sibilant स s.

Aspirate ह h.

Anusvāra (a pure nasal sound) ण्

Anunāsika (a nasalised vowel or consonant) ण्

7 PRONUNCIATION. No authentic tradition is preserved about the phonetic values of Ardha Māgadhī sounds. Grammarians tell us of the light pronunciation of -y- (*laghuprayatnatara yakāra*) and the short pronunciation of -e- and -o- before a conjunct consonant. Otherwise all the sounds have the same phonetic value as in Sanskrit. There is a possibility that the palatal series may have developed a more dental affricative value as in some Modern Indian languages. The short -ē and -ō were more like the open [ɪ] and [ʊ] than like open [e] and [o] as is suggested by the writing of -i- and -u- for them. Before -u- and -o-, v appears to be a bilabial frictionless continuant as can be seen from such writings as *cuttha* (Sk. **usta*, *uṣṭa*), *cutta* (Sk. *ukta*), *coṭtha* (Sk. *oṭṭha*) etc. Otherwise it is a labiodental continuant without friction and voiced. The aspirate is a voiced one. The Anusvara is said to be a pure nasal sound following a vowel, which, however, was not nasalised. In the present day pronunciation it is a nasal consonant when followed by any mute, a nasalised y and l before y and l, a nasalised ō before others and is like m before a pause. The Anunāsika gave the vowels a pure nasalised value. The conjunct consonants were pronounced with perceptible length between the implosion and explosion.

8 ORTHOGRAPHY. The usual orthography in Devanāgarī characters (with a few peculiarities of Jain scribes which lead to a confusion between *jh* and *bh* *tk* and *cch*, the use of *padīmātrā* a peculiar character to show *kkh* etc.) fails to show, the short value of -ē- and -ō- for which often *ē* and *ō* are written. No distinction is observed between the Anusvara and Anunāsika and the metrical length alone helps in distinguishing them. Frequently the Anusvara represents all the nasal consonants, particularly in groups. The writing makes no distinction between -y- and -y- *fruits*, and -v- and -v- *fruits*.

9 SYLLABLE. The syllabic nature of the writing does not always give the correct division of the syllable in actual pronunciation. The division of a syllable in

duty of ordinary marks of punctuation Thus *iti* (*ti iti*, *itya*) marks the close of a direct statement, a form of the pronoun *kim* marks an interrogative sentence, the word *java* notes the dropping of a passage when identical with the one already given, the numeral 2 is used to mark the repetition of the word preceding it, and other numerals are used to indicate the presence of so many synonyms or stereotyped expressions

13 VOCABULARY Nearly all the words in Sanskrit may be taken over in Ardha Māgadhī to form its vocabulary Only a few of them are of a different origin and are called Deśī words e g घणिय close, अहाय a mirror, मोस morning, चम beautiful, दाख a branch, or verbs like रेह to shine, चढ to climb मुण to know Many Sanskrit words are such as can be used in this language without a phonetic change like कमल a lotus सार an essence, परम highest They are called सत्तम ('like Sanskrit') But the majority of words undergo some phonetic modification according to rules given in the following chapters and are then called तद्वय ('arising from Sanskrit') as लोय = Sk लोक people, इलि = Sk ऋषि a sage

The origin of the Deśī words is a problem Many so-called Deśīs are obscure Sanskrit words changed beyond recognition (cf *gaharo* = Sk *grdhra* 'greedy') or used in a figurative sense (cf *cojjam* = Sk *codyam* 'wonder') A few may have been borrowed from foreign languages like the Dravidian (cf *addaya* = Tel *addamu*, *pulli* = Tel *puli*, Kan *huli* 'a tiger' *bolla* to speak Kan *bogalu*, Ta *vaguli* 'noise') Many of them, however, must have been Indo-Aryan words which continued to live in the popular languages but did not find a footing in the refined language like Sanskrit (cf *jhadī* = Mar *jhada* 'a constant shower', *hotī* = Pāñj *jhoṣi* 'a young female buffalo', *jippi* Beng *jip* 'a stain', *dungara* = Guj *dungar* 'a hill' *ḍali* = Hin *dal* 'a branch', or verbs *bollas* = Mar *bolape* 'to speak')

dhakkai = Guj *dhākaṇū* 'to cover', *nada* = Guj *nadaṇū* 'to hinder') The origin of others is not ascertainable. The grammarians often give the names of countries like Mahāraṣṭra, Vīdhārṇha, Māgadha as the source of these words. Further they call the verbs of non Sanskritic origin by the name *dhātvaḍeṣa* 'substitute for the root'.

14 Generally the words of the Sanskrit language preserve the same meaning in Ardha-Māgadhi. Only in few cases do we find a slight change in the signification as Sk बाल 'a child' AMg 'an ignorant person', Sk देख 'to look at' AMg देख 'to see'.

Really speaking words do not undergo many semantic changes while passing from Sanskrit into Prakrits, at least changes as are met with in the Modern Indian languages. Both Sanskrit and Prakrit remain essentially classical languages and the words have only the usual literary meaning attached to them. Moreover, the Prakrits were constantly brought under the influence of Sanskrit, which never allowed them sufficient scope to develop new meanings of their words. In Ardha Māgadhi, however, the Jain religion had a profound influence in moulding its available vocabulary, and a vast number of Jain technical terms with specific meanings is found in it. Even then, these meanings cannot be called peculiarly Prakritic as most of them are used in Sanskrit as well by Jain writers in their altered and technical sense.

We may note in the most general way, a few groups of such changes in order to get an idea of the vocabulary of Ardha Māgadhi. (i) Specialisation of meaning *pinda* 'alms', *aḍvaya* 'to mortify', *niggaṇṭha* 'a Jain monk', *nīraja* 'free from karmic defilement', *aṭaja* 'to kill', *tasa* 'a movable being', *oggaha* 'a place reserved for monks', *muhaḍiṇī* 'livid without any profession', *sankhaḍi* 'a feast involving killing', *cuya* 'fallen from heaven', *ḍamsana* 'faith', *paṇṭa* 'coarse food'. (ii) Generalisation *cittamaṇṭa* 'having life', *phāsa* 'to perform', *ghāsa* 'food', *vama* 'to abandon', *joga* 'activity'.

(iii) Transference: *khuḍḍaga* 'young'; *sāsaya* 'liberation'; *lajjā* 'self-control'; *kaṣāya* 'passion'; *bāyara* 'gross'; *eha-* 'to enjoy'; *cūḷiyā* 'appendix'; *javāṇa* 'maintaining'; *esana* 'begging food'; *paṇama-* 'to give'; *goyara* 'begging tour'; *phāsuya* 'pure'; *ghora* 'difficult'. (iv) Metaphor: *vanta* 'abandoned thing'; *miga* 'an ignorant man'; *padimā* 'a bodily posture'. (v) Technical expressions: *poggala* 'matter'; *chauma* 'not possessing perfect knowledge'; *visutva-* 'to produce by magic power'; *sammuccha-* 'to be born automatically'.

The vocabulary, further, shows (i) archaisms like *sāya* 'happiness', *sarakkha* 'dirt'; *jaga* 'movable being', *siḷoga* 'fame', *jāyateya* 'fire'; *arambha-* 'to kill'; *vaggu* 'sweet words'; *kibbisa* 'low', *parideva-* 'to lament'; *saddhim* 'with', (ii) new formations and new words like *kimucchie* 'desired things'; *esakāla* 'future'; *āṇṇa* 'a trained horse', *hacca* 'a teacher'; *ḍesa* 'a guest'; *veyavadiya* 'help', *utappayāna* 'bribery'; *joṣa* 'sacrifice'; *aimāṇa* 'heavenly region'; *hara* 'thief'; (iii) imitative words like *davadava-*, *sarassara*; and finally (iv) popular etymology: *sunaha* Pālī *sunakha* thought to be *su + nakha*; *puṇḍriyā* Pālī *puṇḍriya* thought to be *pura + bhedaṇī*, *anāradagga* = *anamadagra* split as *an + vadagga*, *māhāṇa* = *mākhana* divided into *mā + hāṇa* and *murava* = *muraṇa* thought to be *mu + rata*.

15. When we compare the sound system of Ardha-Māgadhī with that of Sanskrit we find that it has lost the two diphthongs *ai* and *au*, the Visarga and the two sibilants *ś* and *ṣ*. On the other hand, it has added the two short vowels *ē* and *ō*, *ḍ* and two nasal aspirates *ṇh* and *mh*. In addition Pischel admits *ḷ* for AMg whenever *l* stands for a cerebral sound. But the North Indian Mss do not make a distinction between *l* and *ḷ* and in this book *ḷ* is used everywhere.

CHAPTER TWO

SINGLE CONSONANTS

16 when a word passes from Sanskrit into Ardha-Magadhi it is found to change either one or more of its consonants or vowels or both. This gives rise to consonantal and vowel changes.

The vowels are differentiated from each other only by a slight movement of the speech organs in forming the resonance chamber, and even a small change in their adjustment may cause a change in their quality. On the contrary the consonants are more stable and less prone to modification. The vowel may change its quality (IL **e* = Sk *i* *pīṭā* **e* = Sk *a* *dīti*) or its quantity (*grhīdā* from *grh* + *īdā*; *nṛpām* for *nṛpām*, Pkt *pavayana* = Sk *pravacana*). The consonants may get voiced between two voiced sounds (Sk *tāddīti* = *tdt* + *d* || Pkt *asoga* = Sk *asoka*) and then drop its occlusion (Sk *sad* = **sāz*, Pkt *maa* = Sk *mada*), or in rare cases may change its place of articulation (Sk *caḍra* from *kr*-reduplicated, Pkt *ṭigiccha* = Sk *cakṣa*).

17 The changes of the single consonant depend upon the position it occupies in the word. It may stand at the beginning when it is called *initial* or at the end when it is called *final* or somewhere between these two positions when it is called *medial*. The changes of these three different types of consonants are guided by different rules.

The changes of the single consonants may be grouped into (i) those which are general without reference to the place in the word, probably due to the change of the articulating mode, or defective approximation (like *ś*, *ś* = *s*), (ii) those which are particular, dependent upon the place in the word and due to the economy of effort. These changes appear to follow a universal tendency, 'normally the initial consonants are preserved, the medial get softened and the final are lost (*k* initial = *k* medial = *ṣ* final = lost). This is but natural when we remember that the force of articulation goes on decreasing towards the end of the word.

INITIAL CONSONANTS

18 Only three consonants, *क्ष*, *प* and *य* change, when they stand at the beginning of a word. *क्ष* and *प* become *ज*. All other initial consonants generally remain unchanged.

19 Initial *क्ष* and *प* = *स*. शिव = सिव god Śiva, शाळा = साला school, शालि = सालि rice, सिला = सिला stone, शिशु = सिमु child, शिशिर = सिसिर the cold season, शय = सेत remaining, शक = साग vegetable, शशि = ससी the moon, शत = सय hundred, शकट = सगट cart, शस्त्र = सस्य science, शिक्षा = सिक्शा teaching, शुद्ध = सुद्ध pure, शक्र = सक्क god Indra, षष्टि = सट्टी sixty, षाडश = सालस sixteen, षण्ड = सण्ड grove of trees.

The history of sibilants in Indo Aryan is a process of ramification and amalgamation following each other. Of the one sibilant *s* of the IE times, which was voiced (*z*) between voiced sounds, the II period shows a big number. The Sk system of three sibilants, dental *s*, palatal *ś* and cerebral *ṣ*, has a complex origin. *S* preserves the original sound, while its voiced form is lost. *Ṣ* is the result of palatal *ś* or *s* before palatal sounds. *Ś* comes out of *s* under definite phonetic

conditions. All these again fall into one (s or ś) in MIA. except in the North West. In the NIA this is again split up in two under the influence of neighbouring sounds. The unification of the sibilants is, often, attributed to the influence of the substratum, the Dravidian languages.

20 In few cases, however, initial ष, य or स becomes छ शाव = छाव young one, षट् = छ six, सुधा = छुहा lime, शरु = छरु arrow, शिरा = छिरा vein, षट्पद = छप्पय bee; ससर्पणं = छेसिवण्ण a kind of tree, शिवा = छिवा a kind of grass.

This change of a sibilant into an affricate and that of *y*-a palatal fricative, into *j*-a palatal affricate, both are due to the same tendency, to have a contact of the speech organs instead of a very close approximation, at the beginning of a word. Thus a fricative sound becomes an affricate. Pischel regards the first as a case of aspiration of the sibilant (*s* = *śh* = *ch*), while Johansson postulates alternative initials like *k* (= *ś*), *śk* (= *ch*). A similar development of initial *s* into [z] is found in Greek.

21 Initial य = ज यम = जम God of death, युग = जुग yoke, पाग = जाग worship, पोय = जाय activity, यूय = जूह herd, पुवद् = जुवा a youth यदि = जद् if यथा = जद् as, यान = जाण cart, पुवराज = जुवराय prince, यात्रा = जत्ता march, यज्ञ = जज्ञ sacrifice, युक्त = जुक्त proper; यूप = जुव sacrificial post, योध = जोद्द warrior, यन्त्र = जन्त्र machine, यक्ष = जक्ष demi god, यमकसमक = जमगसमग together, याचित = जाद्द begged, यौवन = जोम्बण youth, यादृश = जादिस like which.

(a) Even when य is preceded by a preposition like सम् it is changed to ज संयोग = संजोग union, संयम = संजम self-control, संयुक्त = संजुक्त joined

(b) when यया and यावत् form the first member of a compound they change their initial optionally to अ. ययासुखं = अहासुखं, अहासुह according to one's pleasure;

ययाश्रुते = जहासुर्य, जहासुर्य as heard, यावत्कथा = भाषकथा,
जावच्छा as long as one lives

Only in the older portions of AMg is *y* changed to *a*, while its change to *j* is the usual one in later language *yavat* alone drops its initial *y* in some of its forms like *avanti*.

22 ASPIRATION OF INITIAL CONSONANTS

(i) Velars क = ख कुम्ज = सुम्ज dwarf, कील = खील peg;
कंधरा = खंधरा neck, कसित = खसित cough टिकीणी = खिखिणी
small bell, क्रीडा = खड्ड play, गृह = घर house

(ii) Palatals जूषित = क्षसित destroyed

(iii) Labials पाटयति = पाटइ tears, परिखा = फलिहा
ditch परुष = कटल harsh, परशु = करसु axe बिस = भिस
lotus stalk बिसिणी = भिसिणी बुटिका = भिसिगा straw seat;
बिबिसार = भिभिसार Bimbisara

(iv) Liquid लम्बुन = लहसुन garlic also लसुन

23 Loss of aspiration भीषण = बाहण fearful, भीहणग

It will be seen from the illustrations that the aspiration is most marked with tenues and limited in case of media. The deaspiration is equally sporadic. The cases where *b* is aspirated are due to the preservation of the original aspirated sonant in Prākṛit which is lost to Sanskrit (Sk *budh* Gr *peṭthomai*). For *j* one can compare Sk *jaṣa* and *jhaṣḍ*. As regards the aspiration of the tenues Jacob and Bloch regard it as due to the effect of a neighbouring sound like *s* or *r* assimilating the initial sound while Pischel and Wackernagel presuppose an alternance between initial *k*- and *p*- with a prothetic *s* (Sk *tiṣ* Gr *stíxō*). In case of *ghara* (Sk *gr̥ha*) the aspirate is a survival than a metathesis of the aspiration. It is equally possible to think that many cases of initial aspiration may be due to initial accent, particularly where no other reason can be imagined.

24 CHANGE OF THE PLACE OF ARTICULATION

(i) Palatals becoming dentals - चिकित्सा = तेहच्छा medical treatment ; चिकित्सक = तिमिच्छा physician ; जुगुप्सा = हुगुछा disgust, जिघत्सा = दिमिच्छा desire to eat ; जोरुना = दोसिना moon-light.

(ii) Dentals becoming palatals तिष्ठति = चिट्ठि stands ; त्यक्त = चिपत्त abandoned

(iii) Dentals become cerebralised दह्ने Pālī पकेति. दसह् = दसति bites, दहह् = दहति burns, दाह = दाह heat ; बहुर = बहर young, च्वांश्च = बक a kind of bird, नून = न indeed.

An explanation of these changes is doubtful Geiger regards the first as a kind of dissimilation, while the third is called 'spontaneous cerebralisation' as in Sanskrit *di-* becomes Classical *di-* to fly II Smith suggests that the participles *datṭha* and *daddha* may have influenced the roots *daś* and *dah*

25 OTHER SPORADIC CHANGES

(i) किरात = चिलाय hunter

(ii) भीमासा = बीमसा investigation, मन्मथ = वम्मह Cupid.

(iii) षष्टि = लुडी stick

(iv) रुध = लुह hard, dry, रादा = लादा name of a country.

(v) लाङ्गल = नङ्गल plough लाङ्गुल = नङ्गुल tail, लहाट = निहाल forehead

(vi) In the root भू the initial भ = ह भवन्ति = हवन्ति become.

Of these (ii) and (v) are due to dissimilation affecting the place of articulation, (iv) a Magadhism and (vi) probably an extension of *h* from forms of the verb with preverbs. Przyluski traces the words *langala lāngula*, to Austro-Asiatic languages the initial alternance of which may explain the changes

26 In case of the initial consonant of the second member of a compound, it may either follow the rules of medial consonants or may be regarded as initial सुखकर = सुहयर सुहकर giving delight जलवर = जलयर जलवर watery animal सुपुत्र = सुउरिस सुपुत्रिस good man त्रिभुवन = तिहुमण, त्रिभुवण the three worlds

Though the rule would allow both forms the actual usage is not so free and unrestricted. Usually the unity of the word felt by the speaker decided whether the consonant be regarded as initial or medial. So we find *suśaṇo* but *abuhajajabohajam*.

27 Similar is the case with proclitics न जानाति = न याणइ न जानइ does not know. The enclitics usually drop their initial consonant च = य and पुन = उण but इति = इ thus

MEDIAL CONSONANTS

28 Medial single consonants क ग च ज त and द are dropped leaving behind the accompanying vowel. These consonants form the first and third letters of the I, II and IV Vargas. If the vowel left behind is अ or आ य or या is written for it.

When we compare the changes of these consonants in different Prākṛit languages it is clear that first the tenues were softened into mediae and were then dropped. This means that the plosion was weakened between voiced sounds and finally disappeared.

The Prākṛit grammarians call the vowel left behind by the name *udoyita*. He states that this *y* is to be pronounced lightly (*laghu prayatnatara yakara*) and is admissible only after *a* or *ā*. Mark teaches this *ya* fruct for the vowels *a* and *ā* as well. The Jaina Mss. which write the *y* use it after all the vowels. A similar phenomenon is referred to by Pāṇini VIII 3 18 where the preceding vowel is *o*.

(i) क is dropped सकल = सयल all, छेक = छेय clever; नरक = नरय hell, शूकर = सूयर pig, विकट = वियट big, विकल्प = वियल्प doubt, आकीर्ण = आइर्ण scattered एडक = गूय ram; चित्रकर = चित्तर painter.

(ii) ग is dropped युगल = जुयल pair, मृग = मिय deer, अनुग = अणुय follower, नगर = नयर town, त्यागिन् = चाई a renouncer.

(iii) च is dropped कच = कय hair, आचार = आपार conduct वचन = वयन words, शुचि = सुइ pure, रोच = रोय pulling the hair, नीच = नीय low, कीच = कीय bamboo, खचित = खइय studded, रोचित = राइय liked, वाक् = वाया words

(iv) ज is dropped पूजा = पूया worship, राजा = राया king, गज = गय elephant, रजत = रयय silver, भाजन = भायन vessel, पूजित = पूइय honoured, वीजन = वीयन fan, मजा = मया people, त्यजति = त्यइ abandons, परित्राजक = परित्रायग monk

(v) त is dropped. अजित = अजिय unconquered, अधिगत = अधिगय known, अमित = अमिय limitless, अरति = अरइ dissatisfaction, हत = हय killed, गति = गइ course, सित = सिय white, जात = जाय born, माता = माया mother, पिता = पिया father, लोहित = लोहिय red, blood, अतीव = अइव very much, अक्षत = अक्खय unhurt

(iv) द is dropped कदली = कयली plantain, जनपद = जनवय country, पाद = पाय foot, वेद = वेय Vedas, उदर = उयर belly, छेद = छेय cut, यदि = जइ if, हृदय = हियय heart; अन्यदा = अन्नया at some time, स्वादिमन् = साइम things to be tasted, द्विपद = दुपय biped

29 In spite of the above rule we often find a number of medial single consonants preserved

(i) ग : अगम scriptures, जागर keeping awake, अनगार = अगगार monk, मगध = मगइ Magadha country, भाग = part; राग attachment, भोग enjoyment, योग = जाय activity

(ii) त = वितथ = वितह false, वितिससे = वितिवसह suffers

(iii) द उदक = उदग water, आदान = आदाण taking;
 यद उ वा = अदुषा or, प्रदिक् = पदिसा sub-quarter, विदित =
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More than the surds the sonants are preserved and they are the survivals of the older stage when consonants were softened but not dropped

/ 30 Medial single ख, घ, च, छ, फ and sometimes भ are changed ॥ ह These consonants form the second and fourth letters of the I, IV and V Vargas

(i) ख = ह मुख = मुह mouth शाखा = साहा branch;
 लेख = लेह letter, नख = नह nail, सखी = सही friend, शिखर =
 सिहर peak, सुख = सुह happiness

(ii) घ = ह मेघ = मेह cloud, आघ = ओह flow, दधु = दहु
 quickly, राघव = राहव Rāma

(iii) च = ह मियुन = मिहुन pair, अधुना = अहुना now;
 कथा = कहा story, वितथ = वितह false, आवसथ = आवसह
 residence, यथा = जहा as, तथा = तहा so, पथ = पह way;
 रथ = रह chariot

(iv) छ = ह अधुना = अहुना now, विरोध = विरोह obstruction,
 बोधि = बोहि enlightenment, मधु = महु honey मधुर =
 मधुर sweet, बुध = बुह wise, बध = बह killing, आराधना =
 आराहणा worship, दधि = दहि curds

(v) फ = ह रेफ = रेह the letter, शिफा = सिहा tuft of hair.

(vi) भ = ह शामा = सोहा beauty विभव = विहव wealth,
 लोभ = लोह greed, लाभ = लाह profit, नभस् = नह sky,
 स्वभाव = सहाव nature, प्रभु = पहु lord, प्रभूत = पाहुत gift

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31. (i) Medial ट becomes ड : कट = कड mat ; विकट = विडड wide ; तट = तड bank ; करट = काड temple of elephant ; पटु = पडु clever ; कोटि = कांड़ि crore ; कुटिल = कुडि crooked ; पट = पड cloth ; जडाल = जडाल having matted hair ; भट = भड warrior ; घट = घड jar ; विटप = विडप tree मकटित = पडडिप exposed.

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In contrast with other surds and sonants, the prominent and strong retroflex articulation of the cerebral series has preserved their plosion. When they are further weakened they get a lateral explosion giving rise to *l* or *ʃ*.

32 About the use of न and ण, some convention is to be followed. A convenient way would be to write initially; नाम name, नव new, नीति = नीट policy; नेता = ने leader; Medial न should be cerebralised into ण. नयन = eye, अनुकूल = अनुकूल favourable; नमन = नमण salutation अनेक = अणै many, पतन = पडण falling, कनक = कणग gold चदन = चयण face; मान = माण pride. Medial ण natural remains : गण group ; घोण lute.

The change of medial न to ह is well attested, both by the grammarians the writers of Prākṛit manuscripts and by the history of those modern languages which have preserved the distinction between dental and cerebral nasals, the western group. As regards the initial न some grammarians do not allow the cerebralisation wherein the paper Mss.

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the Jain writers agree Bloch expressed the opinion that initial η and medial geminated $\eta\eta$ may have become later dental η in western languages. Moreover the graphic sign η may represent two distinct sounds, a cerebral nasal and a nasal spirant as in Gujarātī. In any case the medial sound must have been more feeble than the initial, a parallel to which can be found in the initial labial nasal m and its medial change into η .

By a convention the editors write η everywhere in purely Māharāṣṭrī works like *Setubandha*, *Gaudavādha* etc. But the practice of the Jain scribes to write initially η is followed in editing works in AMg and JM. Jain has suggested that initial η became alveolar and was felt by some as dental and by others as cerebral.

33 Medial single φ is changed to ψ होप=होव vanishing, कोप=काव anger, उपाय=उवाय means जनपद=जनवप country, तापस=तावस ascetic, दीप=दीव lamp, विपासा=विवासा thirst, रूप=रुव form समीप=समीव near, पाप=पाव sin, महीपाल=महीवाल king, ताप=ताव heat, शाप=साव curse, नृपति=निवद् king

34 Medial ψ becomes also ψ कलेवर=कलेवर body; कवच=कवळ morsel, कर्धप=कवध headless trunk, क्लीव=किलीव eunuch, स्तवकित्=यवद्ध्य blossomed, शबर=सबर Sabara tribe, शिविका=सिविया palanquin, शिविर=सिविर camp

Medial $-p$ must have been first voiced into b - and thus fallen in with original $-b$. Both were then opened into the fricative $-v$ which is a voiced one and with feeble friction. That $\eta\psi$ becomes ηv and $alab\psi$ becomes $alav$ shows that before the back vowels it was a pure semi-vowel and not labio-dental fricative, which value it had before front vowels and in the initial position. Hercin agrees the view of the Sikṣā that in the initial position it should be pronounced heavy, in the interior of a word light and at the end very light.

The confusion between *v*- and *b*- in old (Sk *vṛh*- and *bṛh*-, *bāṇ* and *vāṇ*) and the sound in many words is either given as *-b*- or *-v*- making the change of *b* into *-v*- merely a case of an orthographical choice. In the modern languages the western group has preserved the distinction while the eastern languages confuse the two sounds.

35 Medial *व* before *अ* or *आ* will remain while before all other vowels like *इ*, *उ* etc it is dropped. *बाय* body, *माया* deceit, but *वायु*=*वाट* wind, *विभोग*=*विभोग* separation.

It is hard to know whether the preservation of medial *-y-* before *a* or *ā* is a phonetic fact or a mere appearance due to the absence of graphic distinction between *y* and *-y-*. The evidence of Prākṛit languages like M. which do not show *ya* *īru* would suggest that *-y-* is dropped medially everywhere. The different treatment of initial *y*- and medial *-y-* is due to a difference of pronunciation from early times noted by the *Sikṣā*s.

36 Medial *व* and *ष* become *स*. *घोष*=*घोस* sound, *पशु*=*पसु* animal, *विषय*=*विसय* country, *आदेश*=*आणस* order; *दोष*=*दोस* fault *भाषा*=*भासा* speech, *क्षम*=*सम* peace; *विषम*=*विसम* uneven *राशि*=*रासि* heap, *पुरुष*=*पुरिस* man; *अनशन*=*अणसन* fast *आकाश*=*आगास* sky *कषाय*=*कसाय* passion, *केश*=*केस* hair *सूया*=*मुसा* false, *दशन*=*दसन* sight.

37 ASPIRATION OF MEDIAL CONSONANTS

(i) Velars the aspirate in the medial position usually become *ह*. *किंकिणी*=*सिसिणी* small bell, **लक्ष्म*=*लक्ष्म* a demi god, *पलक*=*पलह* board, *स्फटिक*=*पट्टिह* crystal, Pāli *भमुका*=*भमुहा* eye brow, Pāli *मुनस*=*मुण्ह* a dog. Rarely mediae *ह्रीगाटक*=*सिषाटग* square. The aspiration may be further softened. *निकष*=*निघस* touch-stone.

(ii) Cerebrals. the aspirate is further softened or voiced. *विपिट*=*विमिड* snubbed, *वट*=*वट* Banyan tree.

(iii) **Dentals** the aspirate is further reduced to हः भरत = भरहि name of a king, भारत = भारद् India, वसति = वसहि residence, Doubtful cases are, मातुलिङ्ग = मादुलिङ्ग a citron, (Pischel derives it from *माधुलिङ्ग) वितस्ति = विहति span (Pischel *विस्तस्ति)

(iv) **Labials** the aspirate usually remains. कच्छप = कच्छभ tortoise कपाल = कमल pot sherd, स्तूप = धूम mound; विपाशा = विभासा a river, विविसार = निविसार name of a king.

(v) **Loss of aspirate** शृङ्खला = सङ्खला chain, शृङ्खलित = सकलिय bound, श्वोक्ष = शक a bird of prey.

Cf 22, 23 The supposition of a sibilant not preserved in Sanskrit is less likely for the medial aspiration. The presence of an aspirate sound may have influenced the neighbouring sounds. The cases must be individually explained. *khimkhiṇi khaḥajara phaliṭha* may be due to the presence of another aspirate *bhamuḥa (muḥa) suṇaḥa (ṇaḥa) vihatthi (hottha)* may be due to contamination; *niḥasa, niṃghadaga katchabha thubha* may be due to the presence of a sibilant or *r* while *bharaha, vasaḥi*, may represent an older suffix *tha* found in *avasatha*

38 SPONTANEOUS CEREBRALISATION

The unvoiced stops are further voiced पतति = पद्द् falls पतित = पडिय fallen, पताका = पटाया banner; अवर्तसक = वडिसग crest, ज्व = कड to boil मेयि = मेडि prop, निपध = निसड name of a mountain *आधाति = आडाद् honours

No reason can be given for this change. The Indo-Iranian root *atati* found in Sk *atithi* Av *asti* has become *aṭati*. The influence of the Dravidian languages may be suspected

39 DEPENDENT CEREBRALISATION

Mostly under the influence of a cerebral sound like ण, ण् or र a dental is often cerebralised

(i) Particularly with प्रति: प्रतिमा = पटिमा image; प्रतिपक्ष = पटिवक्ष accepted; प्रतिगल = पटिगल protection; प्रतिपक्ष = पटिवक्ष enemy; प्राप्त = पाहुण gift; व्यापृत = वावट engaged; वैयापृत्य = वैयावटिय help.

(ii) In most of the past passive participles containing र ऋ: कृत = कट done; प्रसृत = प्रसृट spread; मृत = मट dead; प्रावृत = पाउट covered; परिवृत = परिवुट surrounded; हृत = हट taken away; दुःकृत = दुःकट had deed; निहृति = नियडि deceit; संसृति = संसृटि a feast, प्रकृति = प्रकृटि nature.

(iii) थ = ठे; प्रथम = पडम first; पृथ्वी = पुडवी earth; प्रथित = पडिय attached.

(iv) Sk. has not preserved the र र sound; शिथिल = सिडिल loose (syth-), नट = नट (nrt-); पठे = पट (prath-).

The cerebrals are a creation of the Indo-Aryan period and have arisen out of the primitive dentals by contact with *ṣ*, itself coming from *s* preceded by *i*, *u*, *ṛ* and *ḥ*. The corresponding voiced sound *ṣ* which becomes *r* in Indo-Aryan produces the same result. Secondly they come from the older palatal series represented in Sanskrit by *ṣ*, *j* and *ḥ* when the dental sound of their affricate nature got prominence and became cerebralised. The same tendency was greatly extended in the Prakrits where cerebralisation is a frequent and characteristic phenomenon.

40 In a few cases the dental is not cerebralised in spite of the presence of the र र sound. प्रावेला = पड्वेला vow; प्रतिष्ठान = पडिष्ठान name of a city; प्रतिष्ठित = पडिष्ठिय established, प्रतिदिन = पडिदिन every day; सप्रति = सपड at present; प्रति = पड towards.

Except in case of the preposition *prati* the cases are due to dissimilation, the presence of a cerebral preventing the rise of another. This can be well seen in such cases as *ḍah* but *daddha*, *ḍas* but *ḍattā* and to a certain extent the contention of Wackernagel is justified though his illustration is not to the point.

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No reason can be given for this change. The Indo-Iranian root *atafi* found in Sk *atithi* Av. *atiti* has become *ajati*. The influence of the Dravidian languages may be suspected.

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(iii) य = डे , प्रथम = पडम first , पृथ्वी = पुडवी earth ; प्रयित = पयडि attached

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41 OPENING OF STOPS

All indicat ons show that the contact of the Indo-Aryan stops was a feeble one and in favourable circumstances it is lost giving rise to a fricative or a mere voiced glottal fricative (h). Sanskrit and the Prakrit languages lack the unvoiced fricatives except the sibilants and therefore whenever a stop becomes a fricative it is necessarily voiced at the same time. Thus *p* and *b* become *ph* and the same applies to all the following cases

(a) Opening of mutes

(i) Cerebrals ट=ठ ह्रटिक=परिह crystal पिटक=पिलग=basket कटिन्न=कलिन an armour ट=ह कुटार=कुहाड axe पिटर=पिहड a jar ड=ल गवेडक=गवेलग ram गुड=गुल raw sugar निगड=निगल letter एडक=एलरा ram, गडड=गडल eagle पडस=छलस having six corners पाडस=सोलस sixteen भापीड=भाबिल crest तडाक=तकाग pond झीडन=कीलण sport ताहू=ताल to beat पीडा=पीशा trouble

(ii) Dentals ण=ण असित=असिल name of a sage सातवाहन=सालिवाहन title of the Āndhra kings

Doubtful is the case of *salsā*=*Psā sarsta* which may be under the influence of *salsā* water

द=क; कदय=कलन a kind of tree मोहडू=नुदति (nudati) pushes प्रदीपयति=पलीवेह enkindles द्वादश=दुवालस twelve दोहद=दाहल pregnancy longing ईश=एलिस like this अनरीश=अनेलिस not like this

(b) Opening of nasals ण=ळ; वेणु=वेलु bamboo न=ल निम्ब=लिम्ब a kind of tree म=व यमुना=जडणा Jamna (from *Jamunā*)

(c) Opening of sibilants श=ह; दशमुख=दहमुह Ravana, दश=दह ten ष=ह पापाण=पाहाण stone, अयूप=एयूह early morning भीषण=बीहण frightful.

कारापण = काहायण a coin, स = इः दिवम = दिवह day ;
 *शासति = साहइ tells, चतु सप्तति = चउहचरे 74 and other
 numerals

(d) The sibilants are also opened into ष in द्रापटि =
 बावटि 62, त्रि महति = त्रैवचरे 73 and other numerals

In case of the mutes we have to imagine that the dentals
 fell in with cerebrals and all were changed to a lateral
 sound which must have been of the same place of articula-
 tion or / but which is written as l. The change of a dental
 into the dental liquid is however, not improbable, as can be
 seen from Sk sandhi like *tasmāi lohāt*. When m became v
 the latter was nasalised and we must say *javūṇā*. The
 change of the sibilants is a normal feature found in
 Iranian, Greek, and particularly active in Apabhraṃśa. In
 NIA Gujarātī and Sindhī show it to a considerable extent.
 II Smith, however, explains *diyaḥa* as the result of the
 contamination of *ahan* with *dicaśa*

42 VOICING OF CONSONANTS

क = ग असोक = असोग a kind of tree, एकक = एकग a
 board, आकर = आगर mine, एक = एग one, अनेक = अनेग
 many कनक = कनग gold, निग = निग own, समकसमक =
 जमगममग together दारक = दारग child, लोक = लोग world ;
 ओक = सिलोग fame, मरकत = मरगव emerald, धारक = सावग
 lay follower, स = षः आषयेइ makes known, आख्याना =
 आषावना explanation, निरुष = निरुष touch stone, त = दः
 उताहो = उदाहो or

The softening of consonants is a far wider and compre-
 hensive change than can be thought at first sight. The change
 of *f* to *ḍ* and *śh* to *ḍh*, the opening of all consonants and the
 dropping of tenues and the change of the tenues aspirate
 into *h* all involve this change. By its nature it is confined
 to the medial position. In fact for the Prākṛits we have to
 formulate the rule that all intervocalic consonants except
 the sibilant are voiced, and this fact differentiates between

the older Prakṛts like the inscriptions of Aśoka, Pāli, the Pāṣaṇḍī dialect and the Dramatic Prakṛit of Aśvaghoṣa. The voicing and opening of the sibilant marks the beginning of the late Prakṛit, the Apabhraṃśa.

The loss of implosion of the voiced consonants is taken as a special feature of the Mahārāṣṭrī Prakṛit, while Saurasēnī and Māgadhī keep the soft sounds. He teaches that some of them were also preserved in Apabhraṃśa.

43 MUTES CHANGING TO THE LIQUID

(i) ढ = र वेहूयं = वेहलिय a kind of gem विडाल = विराल cat.

(ii) ण = र सप्तति = सप्तरि 70

(iii) ढ = र उदार = उराल noble, भीदारिक = भारालिय pertaining to the belly एकादश = एवारह 11, द्वादश = बारह 12, सप्तदश = सप्तरस 17

(iv) ढ = र ईदश = एरिस like this, अस्मादश = अम्हारिस like us, सट् = सरि like

The cases under (iv) are doubtful. Wackernagel has pointed out that *tarisa* agrees with Gr *telikos* and Bloch has noted the survival of *tadṛsa* in NIA *taiṣa* *Bṛḍala* is thought to be of Dravidian origin.

Cf 41a. The question involved in these two rules is extremely difficult to decide on account of the fact that the usual orthography does not give the proper sounds. We have evidence to suppose that *l* represents both dental *l* and cerebral *l* (Sk *dohada*, Pāli *dohala*, Pkt *dohala*) and it is probable that *r* also represents a cerebral sound as defined by Pāṇini and effecting the cerebralisation of the following *n* and a dental one found in the eastern languages. When the cerebrals change into the liquids, they would naturally represent the cerebral values of these two. But when dentals become liquids, it is not possible to ascertain which sounds they represent unless some form containing a cerebral sound of that word is available.

44 INTERCHANGE OF LIQUIDS

(i) र = ल : चरण = चलण foot ; करण = कलण pitiable ; सुकुमार = सुगुमाल tender ; परिखा = कलिहा ditch ; मुखर = मुहल talkative ; अतरिक्ष = अतल्लिख sky ; पर्यन्त = पलियन्त border ; दरिद्र = दलिह poor.

(ii) ल = र : किल = किर indeed ; शाकमली = सामरी a kind of tree.

It is probable that the preference given to the one or the other liquid may mark a dialectal feature. Like the ancient Iranian the dialect of RV. shows a marked inclination towards *r*, while classical Sanskrit appears to show *l* (*rikh-likh-*, *raghu*, *laghu-*, *rap lap-*). In the MIA the eastern languages show *l* in place of *r* and therefore this change is called a Magadhiism. Grierson suggests that probably the writing of *l* in east is to represent the dental sound of *r*. Some of these changes, Bloch is inclined to explain as dissimilation of the cerebrals (*karuna*) or contamination (*calana*, *cal-* to walk)

45 INTERCHANGE OF SEMI-VOWELS

(i) व = वः पर्याय = वजव modification, त्रयस्त्रिंशत् = तावत्तीसा 33, आयुष्मान् = आउसो long lived one, Pāli, *āyuso*.

(ii) व = वः अवट = अवह well ; दिवस = दिवह day ; लावण्य = लावण beauty.

Cases of this interchange are more in Pāli. On the whole the changes are not outside the pale of doubt. As both the semivowels are liable to fall out and both are used to avoid hiatus, it is impossible to decide the cases with the very few examples known.

46 THE V-ŚRUTI

(i) क = वः यूक = जूक louse ; स्तोक = थोव little ; द्विकार्ष = दिवड्ड one and one half.

(ii) ग = व : युगल = जुवल pair.

(iii) त = व : प्रद्योतित = पञ्जोविय lighted ; द = व : रुदती = रोवइ weeps.

* Pāli and Ap. *suva* = *śuka*, Marāṭhī *kāvaḷā* = *kāka* make it probable that the sound *v* may have been used as a glide as in case of *ṣ*. Pischel explains *ujjova* from *dyu-* and *rova* from *ru*.

47 A FRICATIVE BECOMING A STOP

(i) व = म : द्राविडी = दमिली The Tamil script ; वैश्वदेव = वैसमण a god ; *श्रुतुका = भ्रुतुहा eye-brow.

(ii) प = म : आपीड = आमेल crest, कुणप = कुणिम dead body, नीप = नीम a kind of tree, मणाम = Pāli मनाप delightful ; वनीरक = वणीमग a beggar ; वितप = विडिम a tree ; सुमिण = Pāli सुपिम dream.

(iii) व = म : कवच = कर्मच a headless trunk.

The change in case of (ii) and (iii) must have been due to the interchange between *m* and *v* or *ṣ* which, in turn, came from *p* and *b*.

48 SURVIVAL OF PRE-SANSKRIT SOUNDS

(i) ग for Sk. ज : अभ्यगेह = अभ्यगति bathes निर्गण = निर्गमन free from blame.

(ii) भ for Sk. ह : निमेलण = निहेलन house; वैभार = वैहार name of a mountain ; वुग्मह = उह्यते carried away ; लिह्यते is licked.

(iii) घ for Sk. ह : संघयण = सहनन build.

(iv) After nasal an aspirated sonant stands for Sk. ह : चिन्ध = चिन्ह sign ; वैश्य = ब्राह्मण a Brahmin.

In the last case the change is due to the opening of the mouth after the nasal passage is closed instead of opening

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It is probable that the preference given to the one or the other liquid may mark a dialectal feature. Like the ancient Iranian the dialect of RV shows a marked inclination towards *l* while classical Sanskrit appears to show *l* (*rih-līh raghu laghu rap lap*). In the MIA the eastern languages show *l* in place of *r* and therefore this change is called a Magadhiism. Grierson suggests that probably the writing of *l* in east is to represent the dental sound of *l*. Some of these changes Bloch is inclined to explain as dissimilation of the cerebrals (*karuṇa*) or contamination (*calāṇa cal* to walk)

45 INTERCHANGE OF SEMI VOWELS

(1) य=व वयाय = वजय modification, त्रयास्त्रिंशत् = तावत्तीसा
 33, आयुष्मान् = आउसा long lived one, Pali, *avuso*

(ii) व=य अयट = अयड well, दिवस = दिवह day, लायण्य =
 लायण beauty

Cases of this interchange are more in Pāli. On the whole the changes are not outside the pale of doubt. As both the semivowels are liable to fall out and both are used to avoid hiatus it is impossible to decide the cases with the very few examples known.

46 THE V ŚRUTI

(1) क=व यूका = ऊवा louse, स्तोत्र = थोव little, द्विकार्ध =
 दिवद् one and one half

परिषद् = परिषद् assembly) नमस् = नमः sky , दामन् = दाम
garland , शिरस् = शिरः head

52 Final न् and स् become अनुस्वार भगवन् = भगवः O
venerable one , पचन् = पचः cooking , अस्मिन् = अस्मिन् in this ,
इदानीम् = इदानीम् now , कुर्वन् = कुर्वन् doing *यतन् = जय exerting.

Other consonants become अनुस्वार by analogy मनाह् =
मनः slightly , साक्षात् = सक्त्वा actually सकृत् = सकृत् once ,
सम्पक् = सम्पत् properly प्रातस् = प्रातः in the morning

53 THEMATISATION OF NOUNS

As consonantal themes are not allowed in the language
all such themes are made vowel ending by adding a
vowel (a) अ in case of Masculine nouns शरद् = शरभो
autumn , भिषक् = भिषभो physician प्रावृष् = प्रावृत्ता rainy
season सरत् = सरभो wind , (b) आ or ई in case of Feminine
nouns , सरित् = सरिभा river संपद् = सपया wealth , दिक् =
दिता direction , क्षुप् = क्षुहा hunger , वाक् = वाया words ,
धुर् = धुरा yoke , ककुम् = कडहा quarter , आपद् = आवर्द्ध
difficulty

This is in fact the result of a tendency, widespread and
operative even in Sanskrit in the whole field of grammar by
which a thematic form is preferred as a base to an
athematic one (*pad*, *pāda*, *mas masa*, *harit*, *harita*, *id*,
ida, *kṣap*, *kṣapa*)

Ex 1 (18—27) Give Ardha Māgadhī words for शूर
a hero, शरीर the body, याम a period of time, यामि I go,
योगिन् an ascetic, भव be, फलस bread fruit, यथायात as
born, शाम black, शुचि pure, शोक grief

Ex 2 Give AMg words for शक doubt, शिलातल
slab of stone, यथाहेतु according to one's will, यथावयात as
told, संयत self controlled, यामिनी night, योगक्षेम welfare,
युद्ध fight, चित्रफलक picture, सफल fruitful

Ex. 3. (28—36) Give AMg. words for : देश country, नगरी town, निरोध obstruction, सभा assembly, विकार change, नेमि rim, तटी bank, कठिन hard, मालती Jasmine flower, घायस crow.

Ex. 4. Give Sk. words for : मद् intelligence, नद् river, क्तिवा compassion, बहुविह manifold, हरिय green, तप penance, मधुवर bee, पावाल underground world, अणिल wind, अणल fire.

Ex. 5. Give AMg. words for and state the rules by which the changes happen : सयोग union, लोक people, लोचन eye, यज्ञ sacrifice, वृथ herd, विदूषक jester, विरूप deformed, भासा desire, आधार support, यथानाम according to name, विपुल abundant, आकार form.

Ex. 6. (37—49) Give AMg. words for : पाक cooked food, मूक dumb, कुरर osprey, विदारण tearing, काक crow, सेवक servant, दिवस day, प्रतीहार door-keeper, प्रतिकार opposition.

Ex. 7. (50—53) Give AMg. words for : जानन् knowing, पशिन् the moon, शिखरिन् mountain, नामन् name, योगिन् ascetic, तपस् penance, वैजस् lustre, मनस् mind, रजस् dust, वचस् word.

doubled by adding before them the first and the third letter of the same Vargas. Thus ख is doubled by adding क before it कख, similarly the double of घ = गघ, छ = गछ, झ = गझ, ढ = गढ द = गद य = गय, घ = गघ, फ = गफ, भ = गभ. In all other cases the same consonant is added. Thus क is doubled by adding क = कक, ग = गग, स = गस न = गन ल = गल, व = गव. In the following words if र occurring in the conjuncts is dropped the remaining members will be doubled as follows मूर्ख = मुख a fool अर्घ्य = अग्य offering; मूर्च्छा = मुच्छा swoon, निर्झर = निज्जर book, अर्थ = अग्य wealth, अर्ध = अद् half अन्न = अग्न cloud, but सर्व = सव्य all पुत्र = पुत्त son.

57 DROPPING OF ONE MEMBER Of the two members of a conjunct one specific member is to be dropped and the remaining member is to be doubled. Which member is to be dropped is determined according to the following rules

The treatment of the conjuncts is one of the difficult problems of Prakrit phonology. Hemacandra arranges the words in the order so as to give the conjuncts *kk, kkḥ, gg* etc in their Prakrit substitutes. His general treatment consists in laying down the three rules (i) *k g ṭ, ḍ, ṭ, ḍ, p ṭ, ṭ, ṣ* as the first member (ii) *m n y* as the second member and (iii) *l n r* as both members are to be dropped. This leaves many exceptions and he is forced to add a large number of special rules. Pischel's treatment is more scientific. His rule may be stated as the stronger member assimilates the weaker and among equals the second assimilates the first assimilation being regressive. The consonants according to decreasing strength are (i) mutes (ii) nasals and (iii) *l, s, v, y, r* in order.

For the sake of clarity and exhaustiveness we classify the consonants into six groups as (1) mutes comprising the unvoiced (*t*) and voiced stops (*d*) and their aspirates (*th, dh*) of the five classes (2) the five nasals (3) two semi vowels (4) two liquids (5) the three sibilants and (6) the aspirate (*h*)

and its unvoiced form (*visarga*) Their combinations should give 36 groups but in reality many groups are not possible

The basic principle of the strength of a consonant assimilation is its definiteness of contact and not sonority. It is thus that the mutes are the strongest and the semi vowels the weakest. The labio dental nature of *v* makes it stronger, while the clear contact of *l* makes it weaker. This will explain why *v* and *y, l* and *r* behave differently in groups.

GROUPS WITH MUTES

58 Only hard and soft consonants can form conjuncts among themselves. A soft consonant cannot form a group with a hard one and vice versa. In these groups the assimilation is regressive; i.e. the second member prevails over the first. The aspiration, if present, remains at the end of the group.

The earliest trace of such an assimilation is to be found in the voicing of the stop when followed by a voiced stop (Sk *tat* + *bhavati* = *tadbhavati*). Later on the first lost its distinct articulation though preserving its time and voice (Sk *uccā* from *ut* cf. Av *uica* *majj* from **madj*). The aspiration if present in the group is thrown at the end in such cases as Sk *budh* + *ta* = *buddha*.

59 Surd + surd = second surd doubled. मुक्त = मुक्त free, रक्त = रक्त red, षट् = षट् a group of six, पदपद = पदपद bee, युक्त = युक्त proper, आसक्त = आसक्त attached, भक्ति = भक्ति devotion, उत्कण्ठ = उत्कण्ठ eagerness, बलकार = बलकार force, उष्णल = उष्णल lotus, सत्पुरुष = सत्पुरुष good man, मुत्त = मुत्त slept, सल्ल = सल्ल spoken

60 Surd + aspirated surd = second doubled रिच्य = रिच्य wealth, सिच्य = सिच्य sling, उत्खात = उत्खात dug up.

61 Sonant + sonant = second doubled : खड्ग = खग sword , पङ्जीव = छज्जीव six groups of living beings ; पुद्गल = पोगल matter ; कुञ्ज = खुञ्ज dwarf ; उद्गम = उगम origin ; बुद्बुद = बुवुव bubble ; शब्द = सद sound.

62 Sonant + sonant aspirate = second doubled : दुग्ध = दुद milk ; स्निग्ध = सिणिद्ध glossy ; सुग्ध = मुद simple ; आरब्ध = आरद begun ; लुब्धक = लुदग greedy ; सद्भाव = सद्भाव intention ; समुद्घात = समुद्घाय spreading up.

63 MUTES AND NASALS

A. Mute + nasal, the assimilation is progressive i.e. the mute assimilates the nasal which forms the second member. The only nasals are ञ and ण.

(i) ञ assimilated , नग्न = नग naked ; पत्नी = पत्ति wife , अग्नि = अग्नि fire , प्रयत्न = पयत्त effort ; विघ्न = विग्ध trouble.

(ii) ण assimilated : युग्म = युग pair ; लक्ष्मण = लक्खण Lakṣmaṇa.

64 The conjunct झ becomes ज्ञ : यज्ञ = जज्ञ sacrifice ; विज्ञ = विज्ञ knower , मनोज्ञ = मनुज charming ; आशुमज्ञ = आशुपज्ञ of quick intelligence ; प्रज्ञ = पज्ञ knowledge.

The conjunct *jñ* gives in Pāli *ññ* (*prajñā* = *paññā*) by a regressive assimilation. The change to *np* or *nn*, however, is due to the survival of the older pronunciation of the palatal sonant. Sanskrit *j* comes from I-E palatal sonant stop *ǵ* and was pronounced as *dʒ*. When the sound became implosive being followed by another sound, the first element of the affricate, the dental stop became prominent and was assimilated to *n* or *p*. That it should be a cerebral sound is seen from *रिज्ञ* = *रिज्ञ*, *अज्ञ* = *अज्ञ*. That the two elements of the group *jñ* were movable is seen in Sanskrit *jārāti* and the later pronunciation of it as *dny*.

65 There are, however, a few cases of a different treatment of the group mute + nasal : रुक्म = रुक्म gold ; रुक्मिणी = रुक्मिणी Rukminī , अहम् = अहम् self (also अहम्) ; अभ्यात्म = अभ्यात्म thought , पद्म = पद्म lotus (also पद्म) ; छद्म = छद्म imperfect knowledge (also छद्म)

The earlier stage of this change is given by the inscription of Aśoka at Girnār *ātpa* for *ātman*. So it is clear that the stop has first unvoiced the nasal and then the second stop has assimilated the first. A similar change is found in Aś *catpāro* (*catārah*) *bāravaī* (*atāratāī* = **dbāravatī*). In case of *pomma*, *chamma*, it appears that the forms with anaptyxis were later contracted.

66 B Nasal + Mute If the nasal and the mute belong to the same class they are unchanged. कण्ठ throat ; दृन्त = दृन्त stalk, शान्त = शान्त calm , जम्बु = जम्बु Jambu.

In writing we often find Anusvāra written for the nasal and the grammarians allow both. In pronunciation, however, there is no difference. In AMg *hanti* has become *handi*. In the derivative numerals of *pañca* it becomes *pañña* as in Pāli, *pannarasa* (15) *chappanna* (56). The change remains obscure.

67 MUTES AND SEMI VOWELS

Historically the semi vowels represent the forms of vowels before another vowel. cf. *ī mah* 'we go' but *y anti* 'they go', *sunu-mah* but *sunv anti*. Naturally there cannot be a conjunct of a semi vowel followed by a mute as it will immediately revert to its vowel nature. There will be only groups of mutes followed by the semi vowels *y* and *v*. In all such cases the assimilation will be progressive.

68 Groups with य + वाक्य = वाक्य word ; सौख्य = सौख्य happiness , वैराग्य = वैराग्य = aversion , राज्य = राज्य kingdom ; इम्य = इम्य rich man ; योग्य = योग्य proper , नाट्य = नाट्य drama ; व्याख्यान = व्याख्यान explanation , पूज्य = पूज्य honourable ;

शाक्य = सक्र name of a tribe , अम्यतर = अम्भतर inside ,
उच्यते = उच्चइ is said , आख्याति = अख्याइ explains

69 Groups with व पक्व = पक्क ripe , प्रज्वलित = पज्जलिय
burning , चत्वारि = चत्तारि four , देवत्व = देवत्त godhood ,
द्वार = दार door , द्विज = द्विय bird , जंबुदीप = जंबुद्वीप Jambu-
dvīpa , सत्त्व = सत्त being उज्ज्वल = उज्जल bright

The prefix *ud* followed by *v*, however, makes an excep-
tion *udvigna* = *uvviggā* dejected, *udvahaṭi* = *uvvahaṭi*
marries *udvartana* = *uvvattana* turning up Similar is the
case with *śadvimsati* = *chavvissam* The labio dental nature
of *v(a)* and *v(i)* with a contact of the teeth with the upper
lip explains the change

70 PALATALISATION If the conjunct is made
up of the तरणि and व or to a limited extent च, चवर्ग takes
the place of the तवर्ग

A Groups with चत्त्व = च + सत्त्व = सत्त true , नित्य = निच्च
always , प्रत्यय = पच्चय confidence , कृत्य = किय duty , अत्यंत =
अच्चत्त very much , आधिपत्य = आदेवत्त lordship , मेत्त्व = पेच्च in
the next life , वयापूर्य = वयावच्च help , त्यजति = चयइ abandons ,
व्य = वच्च , पच्य = पच्चत्त wholesome , मिथ्या = मिच्चत्ता false ,
तथ्य = तच्चत्त true , रथ्या = रच्चत्त street , नेत्र्य = नेच्चत्त dress ,
द्य = ज अद्य = अज्ज to day , मय्य = मज्ज wine , अर्य = अवज्ज
-sin , वैद्य = वेज्ज physician , राय्य = रच्चत्त eatables , विद्या = विज्जा
science , व्य = ज्य वध्य = वच्चत्त to be killed , उपाध्याय = उच्च
अध्याय teacher , स्वाध्याय = सज्जाय study , अध्यवसाय = अज्जवत्ताय
resolution ध्याति = ज्ञाय meditated , मध्य = मज्ज middle

A few exceptional cases are *pratyekabuddha* = *patteya-*
buddha *tathya* = *tacca* which may be in reality *tatva*

II Groups with व + त्व = च चत्वर = चच्चर square , कृत्वा =
कियत्ता having done , श्रुत्वा = मोच्चा hearing , भुक्त्वा = भोच्चा
having enjoyed , द = म , विद्वान् = विच्चत्त wise , एव = उच्च.

बुद्धा = बुद्धा knowing - साधस = सज्जस fear, ध्वज = ध्वज banner

There are some cases like *dve=be*, two, *dvādaśa=bāraha* twelve, *dvārapati=baravāi*, *ūrdhva=ubbha* upright, which show that the stop first changed the semi-vowel *v*, already partially having the contact, into the voiced stop *b*, which was followed by the usual assimilation

This law of palatalisation is due to the fact that the dental pronounced with the spread tip of the tongue against the root of the teeth could easily be carried over to the position of *y* made by pressing the two edges of the tongue to the palate and leaving the central part for a narrow aperture for the air to escape. The resulting sound is an affricate as are Sanskrit palatals. The case of *v* is difficult to explain. Pischel supposes that the semi-vowel first became *y*.

71 MUTES AND LIQUIDS

A When the mute is followed by a liquid *र* or *ल*, the mute assimilates it and the assimilation is progressive

(i) Groups with *र* चक्र = चक्र wheel, न्यग्रोध = नगोद् banyan tree आग्राति = अग्राह smells वज्र = वज्र thunderbolt, सुप्रभ = सुप्रभ name of a prophet 'of good lustre', अभ्र = अभ्र cloud पुत्र = पुत्र son, शुद्र = शुद्र low caste man, चित्र = चित्र picture, पत्र = पत्र leaf, भद्र = भद्र good, समुद्र = समुद्र ocean उग्र = उग्र terrible

(ii) Groups with *ल* शुक्ल = शुक्ल white, विह्वल = विह्वल trouble, मेरुत = मेरुत barbarian, प्लव् = प्लव to swim, फोव = फोव eunuch

72 CEREBRALISATION The *र* as a second member changes the preceding dental into a cerebral in few cases सुद्रक = सुद्रक young, ठिद्र = ठिद्र hole

73 In a number of adverbs य apparently becomes

एष कुत्र = एष्य where, यत्र = ज्ञय where, तत्र = तस्य there ;
सर्वत्र = सर्वत्र everywhere, अत्र = एतत् here

Pischel derives *ettha* from Vedic *stha* and naturally all other adverbs are traced to such a suffix *-tthā*. Geiger traces the word to **itra* Av *sthra*. The change of *tra* to *ttha* must have been under the influence of *-ttha* coming from Sk. *-stha*.

As pointed out by Meillet the Sanskrit orthography of a mute + a semi vowel or a liquid does not give the real pronunciation of the word. Sk. *astah* is represented in Gr by *hippos* and *madhyah* by *méssos* where all the words have the first syllable closed. As a Sanskrit word can begin with the group *tr* (*trih*, *trayastri*) the second syllable must begin with *tr* in *putra* and if the first is also a closed syllable it must end with *t* with the result that we get gemination of the stop *t* and the word is pronounced as *put|trah* becoming in Prākṛit *putto*.

74 B Liquid followed by the mute. The assimilation is regressive and the mute assimilates the liquid *r* or *l*.

(i) Groups with *r* तर्क = तर्क reasoning, अर्क = अर्क sun, मूर्ख = मूर्ख fool, वर्ग = वर्ग group, मार्ग = मार्ग way, अर्घ्य = अर्घ्य offering, अर्चा = अर्चा worship, कूर्च = कूर्च brush ; मूर्च्छा = मूर्च्छा swoon, आर्जव = आर्जव straightforwardness, वर्जन = वर्जन avoiding, मुहूर्त = मुहूर्त moment, अर्थ = अर्थ wealth, दूर = दूर frog, मूर्धन = मूर्धन head, सर्प = सर्प serpent, कर्कट = कर्कट a village, अर्भक = अर्भक child

(ii) Very frequently the *r* preceding the dental cerebralises it. आर्त = आर्त troubled, नर्तक = नर्तक dancer, वर्तते = वर्तते exists, गर्त = गर्त ditch, चक्रवर्तिन् = चक्रवर्ति sovereign king, अर्थ = अर्थ purpose, चतुर्थ = चतुर्थ fourth, अर्ध = अर्ध half, वर्धते = वर्धते grows

The cerebrallising effect of *r*, which was visible even in RV. (*kafa* and *karta*, *vikafa* from *vikṛta*) becomes very wide spread in Middle Indian, though nothing like constant and uniform.

(ii) Groups with *ṣ* : अल्ल = अल्ल little ; शिल्ल = शिल्ल craft
 किडिण = किडिण wretched ; प्रगदम = प्रगदम developed ;
 कल्ल = कल्ल period of time ; दिड्ढ = दिड्ढ doubt ; बल्ल =
 बल्ल boasts.

The syllabic division of these groups must have been *ark kṣ* which became *akko*.

75 MUTES AND SIBILANTS

A. Mute followed by a sibilant. Except for *क्ष* such groups as *कषि* and *पष* become *कष*.

(11) स्त = च्छ : दुग्न्ता = दुग्च्छा disgust ; लिप्सु = लिच्छु longing for , अप्सरस् = अच्छरा divine damsel.

76 In a number of cases, however, a mute followed by a sibilant shows a regressive assimilation, i. e. the sibilant prevails over the mute. उच्छ्रित = उस्सिय raised ; उच्छुल्क = उस्सुक free from tax , उष्वास = उस्सास breathing ; उस्तगं = उस्सगा rule , उस्तध = उस्सेह height , उस्तुक = उस्सुय eager , उस्तव = उस्सव festival , षट्शत = उस्सय six hundred.

The reason for this change is to be found in the fact that the speaker was conscious of the compound nature of the word, the first being a prefix or an independent word. Dr. Varma suggests that the mute became a fricative by the force of the succeeding fricative

77 Changes of *kh* : This sound group is a complex phenomenon and gives in Prākṛit च्छ, क्ख, and च

(i) क्ष = च्छ : क्षण = छण festival ; क्षुधा = खुहा hunger, आक्षि = अक्खि eye ; मक्षिका = मक्खिगा fly ; वृक्ष = वक्ख tree , लक्षक = लक्खग carpenter.

(ii) क्ख = क्ख : क्षत्रिय = खत्तिय man of warrior caste ; क्षीर = खीर milk, क्षुद्र = खुद्द small ; शिक्ष = सिक्ख to teach ; दक्षिण = वक्खिण south ; राक्षस = रक्खस demon.

In few cases this *kkh* is further changed *h* : *ikhā* = *ihā* investigation, *rūkhā* = *lūha* harsh ; *dakṣiṇa* = *dāhiṇa* = south ; *śaṣṭya* = *seha* pupil. Sometimes the same word may show both *chh* and *kkh* as in AMg. *ikhṣu* = *ikkhu*, *ucchu* sugar-cane ; *kukṣi* = *kucchi*, *kukku* womb, *khāra* = *chāra*, *khāra* ashes, acid.

(iii) क्ख = क्ष : क्षरति = खरद् to flow ; क्षाम = क्षाम emasculated ; क्षीयते = सिज्जद् = weakened.

(iv) क्ष = च : क्षुह = चुह younger ; क्षुहपिता = चुहपिया uncle.

Historically the sound group *kh* of Indo-Aryan represents

a number of sounds. In the first place it represents the I-E. sonant aspirates of the labio velar and palatal articulation followed by *s* 1 = **gh* + *s* (= Av *γž*) **gh* + *s* (= Av *ž*), in which cases it is represented by AMg *jh*. In the second place it represents the I-E **ks* (= Av *s*) which according to Pischel corresponds to AMg *cch*, and thirdly I-E **qs* (= Av *xs*) which becomes in AMg *khh*. On account of disagreement between Av and Pkt the last two equations cannot be accepted cf *dakkhina* Av *dāina*. A difference of meaning has developed in *chana* festival, *khana* moment, *chamā* earth, *khamā* forbearance

78 Sibilant followed by mute Generally the mute assimilates the sibilant but it in turn aspirates the mute. So ञ = ञ्छ ञ्क = ञ्क्ख, छ = छ्छ ञ्च = ञ्च, स्क = स्क, स्त = स्त्थ, स्प = स्फ

In all these cases it is clear that the sibilant is opened into the aspirate which goes to the end of the group as usual.

(i) Sibilant ञ् भाष्य = अश्चेर wonder, पश्चात् = पश्छा afterwards, पश्चिम = पच्छिम west प्रायश्चित् = पच्छित् expiation; निश्चय = निश्छय resolution, वृश्चिक = विश्छुय scorpion

(ii) Sibilant च पुष्कर = पोक्खर lotus, निष्कमण = निक्खमण go! go out निष्क = निक्ख gold दुष्ट = दुद्ध wicked, हेष्टु = हेट्टु log of earth काष्ठ = कट्ट log of wood, पृष्ट = पुट्ट back, रष्टि = रिट्ठि view पुष्प = पुप्फ flower, निष्फल = निप्फल fruitless

(iii) Sibilant स स्कंध = खंध shoulder, तिरस्कार = तिरस्खार insult, संसृति = संसदि feast हस्त = हत्थ hand, विस्तार = विस्थार expanse प्रस्तर = पत्थर stone हस्तिन् = हत्थि elephant; अवस्था = अवत्था condition मध्यस्थ = मज्झत्थ impartial, अगारस्थ = गारत्थ householder, स्पर्श = फास touch, वनस्पति = वण्-प्फइ plant, स्फटिक = फट्ठि crystal

In some cases *s* cerebralises the following dental *asthi* = *atthi*, *adhastāt* = *hetthā* (?) **sthāt* = *thā*, *upasthita* = *upa-*
ttihya

79 In a number of cases, the aspiration of the surviving mute is absent.

(i) With शः निश्चल = निचल motionless ; दुश्चरित = दुचारिय bad act , तपश्चरण = तवचरण penance.

With चः चतुष्क = चटक्क square ; शुष्क = सुष्क dry ; निष्कारण = निष्कारण without reason ; दुष्कर = दुक्कर difficult ; निष्कृप = निष्क्रिय cruel ; इष्टका = इष्टग brick ; चतुष्पद = चटप्पय animal ; निष्पाप = निष्पाव sinless, दुष्पेक्ष = दुष्पेक्ष difficult to observe.

(ii) With सः नमस्कार = नमोकार salutation ; तस्कर = तक्कर thief ; संस्कृत = सक्कय polished , दुस्सर = दुक्कर difficult to cross ; समस्त = समच्च all ; परस्पर = परोपर each other.

This two-fold treatment of the group of a sibilant and a mute is difficult to explain (*hasta* = *hattha*, *dustara* = *duttara*). It is probable that while in case of *hasta* the division of the syllable was *hasi/ta* where the fricative and the mute were found in the same syllable, it may have been in case of *dustara* as *dusi/tara* probably helped by the consciousness of the etymology. In such a case, as the sibilant was in another syllable, it failed to aspirate the following mute though the preceding syllable was kept close. Dr. Varma, however, is not inclined to accept such a division.

80 When the visarga is followed by a mute the mute assimilates it. दुःख = दुक्ख misery अंत करण = अंतक्करण heart.

GROUPS WITH NASALS

81 In case of न and ण, when conjunct, ण्ण should be written when Sanskrit contains ण ; अरण्य = रण्ण forest ; पुण्य = पुण्ण merit ; जीर्ण = जुण्ण old ; पूर्ण = पुण्ण full ; तीर्ण = तिण्ण crossed ; दुर्ग = जुण्ण crushed. In all other cases ण्ण should be written : विष्णु a divine being ; कन्या = कण्ण

daughter, प्रतिज्ञा = पदज्ञा vow, दत्त = दिव्य given, विश = विन्तु knower

Some grammarians (Vararuci) enjoin only *ṛṣ* while others (Hemacandra) allow both *ṛṣ* and *ṛṣ* in all cases. The writing of *ṛṣ* is preferred in purely *Māhārāṣṭrī* works. The Jain Mss show a preference for *ṛṣ* as they do in case of initial *ṛ*. Thus they would write *ṛanna*, *ṛinna* etc. In general the medial double consonants in Prākṛit are of the same type as initial single consonants and stand in contrast with medial single consonants which are weaker. This is seen in the further development of the double stops into single one in Modern languages and in case of *ṛṣ* the result is *ṛ*.

82 As a result of AMg phonology if two nasals of different classes come together the first becomes anusvāra. पणमास = छमास six months, पराङ्मुख = परमुह averse, परङ्कित = पति row, also before a stop of a different class. वण्य = वंस unfruitful, विण्य = विश्व name of a mountain, सण्य = सप्त evening.

The anusvāra may be replaced by a parasavarṇa and one may write *chammāsa*, *paṇṭi* etc. The difference is purely orthographical and the sound remains the same.

83 In conjunct of *ṛ* and *ṣ* the assimilation is regressive. उण्मूल = उण्मूल from the roots, जण्मन् = जम्म birth; उण्मुख उण्मुख facing upwards, मण्मय = वम्मइ cupid, निम्नगा = निम्नगा river, निम्न = निच low, प्रद्युम्न = पण्द्युम्न Pradyumna.

84 NASALS AND SEMI-VOWELS

All the three nasals *ṇ*, *ṇ*, *ṇ* assimilate both *य* and *व*.

(i) With *ṇ*. हिरण्य = हिरण्य gold, पिण्यक = पिण्यक oil cake; पण्य = पण्य merchandise, पुण्य = पुण्य merit.

(ii) With *ṇ*: अन्य = अन्न another, कन्या = कन्या girl; सैन्य =

सेन army, मनु = मनु anger; धन = धन fortunate धान्य =
 धान्य corn शून्य = शून्य zero अवेपथु = अवेपथु search

(iii) With म सौम्य = सौम्य docile रम्य = रम्य charming ;
 क्षाम्यति = क्षाम्यति fades ताम्यति = ताम्यति languishes

85 NASALS AND LIQUIDS

A Nasal followed by a liquid Initially the nasal assimilates the liquid अक्षयति = अक्षयति anoints , म्लेच्छ =
 म्लेच्छ barbarian Medially a glide mostly य, is developed
 which assimilates the following liquid आम्र = आम्र mango,
 ताम्र = ताम्र red आम्ल = आम्ल (also अम्ल) acid

The physiological explanation of the glide is obvious.
 In pronouncing *amra* the speaker has to cut off the nasal
 passage and pronounce *r* at the same time with the
 simultaneous opening of the contact In fact he cuts off
 the nasal passage earlier and instead of the sound *r* breaks
 the plosion with the result that he pronounces *mb*

B Liquid followed by a nasal The nasal assimilates
 the liquid and the assimilation is regressive.

(i) with र वण = वण ear पर्ण = पर्ण leaf , उर्मि = उर्मि
 wave, कर्मन् = कर्मन् act धर्म = धर्म religion

(ii) with ल कुम्भाप = कुम्भाप beans गुग्गुलु = गुग्गुलु bush ,
 वस्मीक = वस्मीक ant hill

86 NASALS AND SIBILANTS

If the sibilant follows, the nasal becomes anusvāra in
 Sanskrit its-If If the nasal follows, groups of य and ञ
 give us ण्य and groups of म give us म्

(i) इन् = इन् प्रश्न = प्रश्न question अद्नाति = अद्नाति eats

(ii) ण्य = ण्य उष्ण = उष्ण hot कृष्ण = कृष्ण black , विष्णु =
 विष्णु name of a god , उष्णीय = उष्णीय head dress , वृष्णि =
 वृष्णि name of the tribe

- (iii) स्न = ण्ह : स्नात = ण्हाय bathed, प्रस्तुत = पण्टुय flowing.
 (iv) श्म = श्ह : श्मश्रु = मसु beard, काश्मीर = कश्मीर Kāshmīr.
 (v) प्म = म्ह : ग्रीष्म = गिम्ह summer, युष्मात्स = तुम्हारिस like you, ऊष्मा = उम्हा heat
 (vi) स्म = म्ह स्म = म्हो we are, अस्मात्स = अम्हारिस like us, विस्मय = विम्हय wonder.

The sibilant is opened and aspirates the following nasal giving us *nh* and *mh*. Conjunctions of three consonants give us the same result *ślakṣṇa* = *sanha*, *pakṣman* = *paṁha*; *jyotsna* = *jonhā*, *śikṣṇa* = *tinha* *mh* may further become anusvara and *bh*, *śleṣman* = *sembha*, *saṁsmaratī* = *sambharatī*. In few cases the nasal remains unaspirated: *sneha* = *neha*, *nīsneha* = *ninneha*. Rarely the nasal may be assimilated by the sibilant *raimi* = *raisi*, *imāṣṇa* = *susāna* *bharman* = *bhāsa*

87 NASAL AND ASPIRATE

Sanskrit groups of ह् followed by the nasals interchange places in AMg. अपराह् = अवरण्ह latter part of the day; मध्याह् = मग्नण्ह noon, गृह्णाति = गेग्ह् takes, वह्नि = वहिहि fire, ब्राह्मण = बग्ग्हण Brahmin

GROUPS WITH SEMI-VOWELS

88 Among semi-vowels व्य becomes अ and व्य becomes इव : शय्या = सेय्या bed, काव्य = कव्य poetry, हव्य = हव्य oblation, कर्तव्य = कावव्य duty, स्वय = वय loss, ग्याल = वाल elephant, व्यापृत = वावट engaged, व्याकरण = वागरण explanation.

The change of *yy* to *jj* is related to the change of *y* to *j* in the initial position as we have seen that a double consonant in the middle corresponds to a single consonant at the beginning. That a conjunct like *vy* is possible is due to the contact present in *v* which naturally assimilates the weakest *y*.

89 SEMI VOWELS AND LIQUIDS

A Semi vowel followed by a liquid The only possible group is *vr* *ṛ* which shows progressive assimilation *व्रीहि* = *वीहि* rice *तीव्र* = *तिव्व* sharp , *परिग्रानक* = *परिग्रायग* a mark

II Liquid followed by a semi vowel

(i) Groups with *y* show variety of treatment *य* becomes *ṣ* *सूर्य* = *सुज* sun *कार्य* = *कज* duty , *मर्यादा* = *मजादा* limit *भार्य* = *भज* noble

(ii) *ṣ* assimilates *y* *मूल्य* = *माह* value *कल्य* = *कह* welfare , *पक्षोपम* = *पहोवम* a measure of time

In a number of cases *ry* shows a different treatment *Y* is dropped and *r* alone remains when the preceding vowel is long *surya* = *sura* *turja* = *tura* *dhairya* = *dhira* *tiryate* = *tira* *purjate* = *purai* , *jiryate* = *jirai* A similar case may be found in *dalarna* = *dasara* In spite of the Sanskrit grammarians it appears that *r* was capable of lengthening which, by its nature consisted in a series of taps which made it survive at the cost of the other consonant

(iii) *ṣ* assimilates *r* *सर्व* = *सर्व* all , *पर्वत* = *पर्वय* mountain *गर्व* = *गर्व* pride , *पर्वन्* = *पर्व* joint

(iv) *ṣ* assimilates *ṛ* *पर्वल* = *पहल* pond , *विश्व* = *विह* kind of leaf , *गन्धर्वक* = *गह्वक* kind of jewel

90 SEMI VOWELS AND SIBILANTS

The semi vowel, which can form only the second member, is assimilated to the sibilant

(i) Groups with *ṣ* *अवश्य* = *अवर्स* necessarily *नश्यति* = *नस्सह* vanishes , *वैश्य* = *वहस्स* a merchant , *अश्व* = *आस* horse , *पार्श्व* = *पास* side , *उच्छ्वसिति* = *उस्ससह* breathes *खापद्* = *सावय* beast of prey

(ii) Groups with **प** आरप्य = आरप्य angrily, मनुप्य = मनुप्य man, शिष्य = शिष्य pupil, भविष्यति = भविष्यति will happen, पित्रवसा = पित्रवसा aunt

(iii) Groups with **स** वयस्य = वयस्य friend, रहस्य = रहस्य secret, तपस्विन् = तपस्विन् a mendicant, सरस्वती = सरस्वती goddess of learning, तस्य = तस्य his

91 SEMI VOWEL AND ASPIRATE

The semi vowel forms the second member and **ह्य** gives **jh** ज्ञ and **हव** gives **bbh** बभ गुह्य = गुह्य secret, सह्य = सह्य bearable, अभिरुह्य = अभिरुह्य having climbed, परिगृह्य = परिगृह्य having taken, अनुग्राह्य = अनुग्राह्य worthy of acceptance, जिह्वा = जिह्वा tongue, विग्रह्य = विग्रह्य troubled.

Pali shows interchange of place of **ह्य** = **yh** and **हव** = **vh** in conformity with similar changes of the aspirate and nasals. In the case of semi vowels, however AMg appears to preserve an older aspirate than both Sanskrit and Pali

GROUPS WITH LIQUIDS

92 Of the two liquids, **ल** assimilates **र** निर्लज्ज = निर्लज्ज shameless, दुर्लभ = दुर्लभ difficult to get, निर्लेप = निर्लेप without dirt

93 LIQUIDS AND SIBILANTS

A Liquid followed by a sibilant gives a regressive assimilation दर्शन = दर्शन sight स्पर्श = स्पर्श touch

The more usual method in this case is to avoid assimilation and follow anaptyxis or substitute an anusvāra

II In a group of a sibilant followed by a liquid the sibilant assimilates the liquid मिश्र = मिश्र mixed, श्रेष्ठ = श्रेष्ठ superior, स्रष्ट = स्रष्ट fine साध्य = साध्य praise सहस्र = सहस्र thousand, तमिस्रा = तमिस्रा darkness, विम्र = विम्र bad smelling

94 The liquid can form only the second member. They show interchange of place कट्टार = कल्लार kind of flower पट्टादनीय = पल्लायणिज् delightful, पट्टव = पल्लव a name हट्ट = हट्ट or हट्ट pond

95 Visarga, followed by a sibilant gives regressive assimilation दुसह = दुस्सह difficult to bear, निशेष = निस्सेस all

In Sk this is allowed as an optional Sandhi

OTHER GROUP CHANGES

96 As in case of simple consonants, groups of consonants are cerebralised by र or ऋ occurring in the word मृत्तिका = मट्टिया earth वृत्त = वट्ट round, निवृत्त = निवट्ट finished, ऋद्धि = इट्ठि prosperity वृद्धि = वट्ठि growth, श्रद्धा = सट्ठा faith ग्रन्थि = गण्ठि knot

Even here the process of cerebralisation is not uniform and consistent *nirvṛtta* = *nivṛatta*, *yathavṛtta* = *jahāvatta*, *traddha* = *saddha* the verb always *saddha*; *nirgrantha* = *niryattiha* and *niggantha*, *grantha* = *gantha* book, Cerebralisation without a r sound is found in: *attaṇa kavṛttiha* = *kapittiha*, *bhṇḍimāla* = *bhṇḍipāla*

97 Normal rules of assimilation may be violated in cases like मुक्त = मुक्क freed, शक्त = सक्क able, दट्ट = दक्क bitten, सामर्थ्य = सामच्छ ability, स्नेह = नेह affection; निस्नेह = निजेह etc

Pischel explains *mukka* from **mukna*, *sakka* from **śakna* while Bloch supposes the influence of *mukkat*, *sakkat*. *Sāmaccha* may be a misreading of *samattha neha* due to dissimilation of *h*

GROUPS OF THREE CONSONANTS

98 With groups of three consonants the same rules of assimilation apply, the weakest member falling out first.

(i) If a nasal begins the group it becomes anusvāra and the remaining groups is simplified रन्ध्र = रन्ध्र hole, काक्षा = कक्षा doubt विन्ध्य = विन्ध्य name of a mountain, सन्ध्या = संज्ञा evening पङ्क्ति = पङ्क्ति row

(ii) If a liquid or a visarga forms the first member it is first dropped मर्त्य = मर्त्य mortal वर्त्मन् = वर्त्मन् way, सामर्थ्य = सामर्थ्य strength नि स्थान = नि स्थान base

(iii) If a liquid or semi vowel stands at the end of the group it is first dropped उट्ट = उट्ट camel दंष्ट्रा = दाढा fang, राश्या = राश्या road कृच्छ्र = किञ्छ difficult सापत्य = सापत्य pertaining to step mother

(iv) In case of क्षण क्षम and रत्न the first mute is dropped शृङ्ग = सृङ्ग fine पक्ष्मन् = पक्ष्मन् wing ज्योत्स्ना = ज्योत्स्ना moon-light तीक्ष्ण = तीक्ष्ण sharp

INITIAL GROUPS

99 All the rules of medial groups apply to the initial conjuncts except that the process of doubling is not to be followed This is due to the fact that AMg does not allow a conjunct to stand at the beginning प्रभा = प्रभा lustre व्याघ्र = व्याघ्र tiger बाधुल = बाधुल engaged क्षण = क्षण moment त्याग = त्याग abandoning स्तव = स्तव praise ध्वज = ध्वज banner क्रम = क्रम step क्षुर = क्षुर razor क्षत्रिय = क्षत्रिय chieftain

In Sanskrit itself not all conjuncts can stand at the beginning of a word In a group the first member is implosive and if the second is a stop the first cannot be heard and so no two mutes can begin a word If the second is a semi vowel or a nasal the explosion of the first takes the form of these sounds and both become audible But in AMg all such conjuncts are reduced to groups of mutes and as such they must be simplified at the beginning of a word *gh* in *ghaṭa* and *mh* in *mho* are only apparent exceptions They are simply aspirated forms of the nasals and

correspond to such sounds as *kh* or *gh*. Moreover they differ from sounds in words like *kaṇha* or *vaṃhaya* where the first syllable is heavy by position and the sounds are *ṇṇh* and *mmh*.

Ex 1 Give AMg words for भग्न broken, सर्ग creation, अपवर्ग liberation, मुक्त released, भक्ष food, सप्त seven, उस sown, उक्त spoken, शुभ्र white

Ex 2 Give Sk words for सद्भाव good intention, दिव्य divine, वर्ण colour सुच empty, रण्य forest, लब्ध obtained, मृद्व softness, सत्त being सह thorn, वल्कल bark garment

Ex 3 Give AMg words for सत्कार honour, मयिका fly मध्याह्न noon, विष्णु name of a god, हस्त hand, प्रस्तर stone, समस्त all, आर्यपुत्र Lord, उद्यम exertion, अस्मात्मा like us

Ex 4 Give Sk words for बल्ल child, मथग head बट्ट bitten, कट्ट difficult, तच्छग joiner, कुण्डि womb, सुट्ट well, भजा wife, मज्झ middle, भज्ज to day

CHAPTER FOUR

SONANTS VOWELS AND VISARGA

SONANTS

100 Ardha-Māgadhī lacks all the sonants of Sanskrit namely ऋ, ॠ and ॡ. They are represented by different vowels or syllables consisting of a vowel and a consonant.

Sanskrit *r* represents the I-E liquid *r* in the function of a sonant. But Sk *r* has nothing to do with the I-E. **r̥* (if it existed) which is represented in Sanskrit by -*īr*- -*ūr*. Sk long *r̄* is the result of analogy in forms like *pitṛn* like *agnīn*, *datṛṇām* like *agnīnām*. Sk *l* is found in one root only *kṛp* and represents I-E *r*.

101 The vowel ॠ is changed to either ॡ or ॢ or ॣ or ।. No definite rules can be laid down for the purpose of determining the proper substitute. The usage alone decides it.

As compared to other languages Sk alone has preserved the sonant *r* which is represented in other speeches as a combination of *r* and a vowel (Av *er* Gr *ra*, *ar*). The pronunciation of the sound is variously given as velar (Rg Prat) alveolar (Tait Prat) or cerebral (Pāṇini) which may have something to do with its further development into different vowels. In actual pronunciation it is a *r* sound followed by a central vowel resembling a [ɨ]. This (Cf *kṛmi* *kṛmī*) distinguishes the Indian from the Iranian where the *m* sound follows a vowel (Sc *kṛpōti* Av *kṛp̄naō'ti*), where the *m* sound follows a vowel (Sc *kṛpōti* Av *kṛp̄naō'ti*).

A trace of this nature of *r* is found by Brugmann in forms like *kuryāt* form *kr*, but which are regarded by Wackernagel as analogical.

The sound proved unstable and changed differently. In Sanskrit itself we find *pituh* from *pitṛ-* and in Middle Indian all three vowels *a* (cf. Sk. *vikāta* from *vikṛta*), *i* (Sk. *kṛṇa* from **kṛṇa*) and *u* (Sk. *mātula* from **matr la*) are found. Of these *u* is due to the presence of a labial sound nearby. From the evidence of the Aśokan inscriptions Bloch concludes that *a* is peculiar to western and *i* to north-west and eastern languages. It was all along regarded as a simple vowel but initially the *r* sound was preserved in middle Indian in the change to *ri*, where a vowel is also admissible and appears to be older.

(i) ऋ = अ घृत = घय ghee, तृण = तण grass; वृषभ = वसह bull, वृक = वग wolf, तृष्णा = तग्हा thirst, मृति = मह wages; माकृत = पायय ordinary, मृत्तिका = मटिया mud

In the Past Passive Participles of roots in ऋ the usual substitute is अ कृत = कय, कट done, मृत = मय dead, हृत = हय carried, कृष्ट = कट्टु dragged, हृष्ट = हय delighted, मृष्ट = मय polished also in compounds सुकृत = सुकय well done; विकृत = वियट deformed, सस्मृत = सयट spread, आहृत = आहय brought, निवृत्ति = नियट deceit

(ii) ऋ = इ कृश = किस weak कृषण = किविण miser, रटि = दिटि sight, शृगाल = सियाल jackal, शृग = सिंग horn, हृदय = हियय heart, मसृण = मसिण soft, मृह = गिह house, वृत्ति = वित्ति maintenance कृत्य = विच rite

In a number of words ट becomes रि सदृश = सरिस like; ईदृश = एरिस like this, कीदृश = केरिस like which, तादृश = तारिस like that, अस्मादृश = अम्हारिस like us, युष्मादृश = तुम्हारिस like you Cf. 43.

(iii) ऋ = उ . मृणाल = मुणाल lotus stock, मृषा = मुसा false ;

निमृत् = निहुय calm ; पृच्छति = पृच्छ asks ; स्पृशति = फुसह touches ; पृथ्वी = पुडवी earth

If a word ends with क and forms the first member of a compound the क is changed to उ : मातृमरण = माउमरण the death of the mother ; भ्रातृघातक = भाउघायग murderer of the brother ; जामातृक = जामाउय son-in-law ; मातृपितृमुजात = माउपिउमुजाय of good birth from father and mother.

(iv) Initial क becomes : रिः कपि = रिसि sage ; कण = रिण debt , कपथ = रिसह bull , कदि = रिदि prosperity.

Originally the vowel was the proper substitute which is the only one in Pāli. Pk also shews $rj = us$, $rja = aya$, $rju = uu$, $rjabha = usaha$, $rja = accha$, $rddhi = iddhi$, $rju = uju$. Besides there are a few peculiar changes like $rjka = vaccha$, $rukha$, $gihāti = gihai$. In compounds r also gives : $māmarāṇa$, $māṣakkhya$, $bhāssoga$, $ammāpussamāṇa$ etc. R is presupposed in such changes as $sadhula$ from * $īrthula$, $bhūdi$ from * $bhīkusi$.

102 क becomes ई or ऊ भ्रमापिउण = मातापितृणाम् of father and mother , माइजी = मातृणाम् of mothers.

The original r gives $tūha$, $annautthiya$, $junṇa$. Pischel supposes an intermediate stage of $anjatūrthika$, * $tūrtha$ and Vedic $jūrṇa$. As noted above long r can occur in definite grammatical forms only

103 रु becomes : इति . इत = कल्पि imagined ; इति = कल्पिति trick.

Unlike r , i is regarded as a combination of the liquid l and a vowel sound Pāli, however, shows changes which regard it as a pure vowel

VOWELS

104 Ardha-Māpadi lacks the two diphthongs ऐ and औ and possesses two additional vowels short ऐ and औ.

ang with a geminated consonant पुरिसोत्ति, गओत्ति कालो
व्य सहस्र चिय, षादत्ति गिरिव्य सन्वन्नुत्ति

(ii) Long vowels before simple consonants are shortened when the consonant is doubled क्रीडा = किडा sport खात = खत्त ditch तल = तल्ल oil दुकूल = दुगुल garment, भूयात् = हाजा may happen जानीयात् = जानिमा should know, दीयत = दिज्ज given

Pischel explains this change as due to the accent on the end of the word which causes the doubling of the consonant and naturally the shortening of the vowel. In any case both these changes are based upon the preservation of the syllabic value as can be seen from *kavya* () *kavta* (-) *javvāna* (-) *jovvāna* (-)

(iii) Long vowels are shortened when followed by an अनुस्वार पाशु = पसु dust मास = मस flesh इदानीम् = इयानि now

(iv) When a word increases its syllables by anaptyxis the long vowel is shortened श्री = सिरि goddess of wealth, शी = शिरि shame वैद्वय = वैरल्ल lapis lazuli सूक्ष्म = सुक्ष्म fine, आचार = आवारिय teacher

(v) In compounds the final of the first member is often shortened नदीतटाक = नल्लताय the bank of the river, पृथ्वीशस्त्र = पुठविसरथ weapon of earth भिक्षाकाल = भिक्ख काल time of begging क्रीडाकर = किडुकर making sport

(vi) In verses we find short vowels in grammatical forms where we expect long vowels but where Sanskrit shows short vowels तादृण = तल्लण Sk आयिणाम् of those who protect आणिसु = जोगासु Sk आणिसु in births पाणिण = पाणिण Sk प्राणिनाम् of living beings

(vii) The rhythm explains some shortenings कारवेह, करावेह = *कारापयति causes to make पट्टवेह = प्रस्थापयति places, काउहल्ल कोऊहल्ल = कौहल्ल curiosity आनात् = आणिय brought

Of these the change due to the presence of the anusvara and anaptyxis certainly come under the law of metrical length as the quantity of the word remains the same in both cases *mamta* (- ~) *mamsa* (- ~) *śrī* (-) *śrī* (~ ~) The short vowels in declensional forms in verses are clearly due to the metrical necessity helped by the Sanskrit forms The shortening of the first member of the compound and that due to rhythm are the result of a well known tendency of ancient times by which the word tried to preserve some kind of balance in the number of short and long syllables Thus in Sanskrit we find *vavrdhe* and *vavardha* in Pāli *satimata*, *ditthigata* and in Modern languages forms like Mar *kada kada*

108 LENGTHENING OF VOWELS

(i) Short vowels followed by a conjunct are represented by long vowels followed by simple consonants
कर्तव्य = काव्य duty वष = वास year पश्यति = पासद् sees

(ii) Long vowels followed by a conjunct are represented by long vowels followed by simple consonants
ईश्वर = ईसर god दीर्घ = दीह long शीर्ष = सीस head शात्र = शाय limb गोत्र = गाय name

(iii) Short vowel with an anusvara is represented by a long vowel विशत = बीसे twenty दंष्ट्रा = दादा fang, सिंह = सीह lion संरक्षण = सारक्खण protection

All these cases find their explanation in the law of metrical length which is preserved everywhere

(iv) On account of emphasis a vowel is lengthened, when followed by एव एवामेव indeed thus, क्षिणामेव quickly, क्षणामपि even a blade of grass अणुदिसामपि even in minor directions

(v) Vocative forms imperative and other words used in addressing, lengthen their final vowel which may be

भोग्गर club पुद्गल = पोग्गल matter, कुट्टिम = कोट्टिम pavement ; पुस्तक = पोत्तक book

(iv) ऊ becomes ओ before conjuncts कूर्पर = कोप्पर elbow मूल्य = मोल value

Some of these words may be derived from the Vṛddha forms as suggested by Bloch (*molla* = *maulya*) The long vowels first fell in with the short ones, and both were represented by the short *ē*, *ō* which approached the sounds of *i*, *u*

(v) In open syllables also ई and ऊ become ए and ओ. ईरस = एरिस like this, कीरस = केरिस like what, ताबूल = तबोळ betel nut, लांगूल = नगोल tail

Pischel derives *erisa* from Vedic *aya* + *dyā* *herisa* = *kaya* + *dyā* Geiger supposes the gemination of consonant which is further simplified

(vi) अ becomes आ प्रायेक = प्रादिप्ल each one, चतुरन्त = चाडरन्त of four corners, गृहपति = गाहावई householder ; समृद्धि = सामिद्धि prosperity, चतुदशी = चाडरसी the fourteenth day, प्रमुख = पामोक्ख chief, चतुरंगिणी = चाडरंगिणी army

Geiger would explain these changes as due to initial accent on these words (*anubhata* = *anubhāta*, *aroga* = *arōga*)

111 EFFECTS OF NEIGHBOURING VOWELS

(i) इ becomes ऊ by assimilation इधु = उधु sugar cone, इधु = उधु arrow, शिशु = सुसु child, शिशुमार = सुसुमार crocodile

(ii) उ becomes ए स्वप्न = सुप्पिण = सिप्पिण dream, ईप्प = ईप्पि little

(iii) उ becomes अ before another उ by dissimilation मुकुल = मउल bud मुकुट = मउट crown हुगल

(iv) अ may change a following उ into

In many of these cases Pischel thinks that *a* may be the original sound and Sanskrit *u* may be due to assimilation of the other *u*

112 EFFECTS OF NEIGHBOURING CONSONANTS

(i) अ becomes उ under the influence of labial sounds :
 प्रावरण = पाउरण covering, कमणा = कम्मुणा by action ;
 श्मशान = सुमाण cemetery

(ii) अ becomes ए near a palatal sound शय्या = सेजा
 bed ब्रह्मचर्य = ब्रह्मचेर celibacy, आश्चर्य = अष्टेर wonder ;
 सौंदर्य = सुदेर beauty

113 A number of words in Prakrit have come from words differing from Sanskrit or formed differently, which has made the grammarians give a number of apparent changes. Thus *kiha* = Vedic *katha*, *puṭṭim* = *purvīm*, *heṭṭha* = **adheṭṭhāt*; *geṭṭha* = **gṛhya* *simballi* = Vedic *śimbala* olla from und *parecaya* = **parepata* initial *ya* (Sk *its*) as in Latin *ita*, *vicchuya* (Sk *vicchika*) *geruya* (Sk *garika*) *neyāya* (Sk *naṛāyika*) going back to the suffix *uka* as contrasted with Sk *ika* *viḥuṣa* from *dhu*, Pk *dhuṣas*) *ubhao* = **ubhatah* *uccidha* from *ud-vidh-*, *neura* = **nepura* *annanna* = Vedic *anyanya*, *thera* from *stip-*, and many other individual words

VISARGA

114 Visarga coming from Sanskrit *ṛ* becomes ओ :
 अंत = अतो inside, अह = अहो day, प्रात = प्रातो in the morning, पुन = पुनो again

In *antahpura* it becomes *e* as *antaura*

115 Visarga coming from Sanskrit *ṣ* becomes ओ तत
 = ततो then, सयत = सयतो everywhere, अन = अतो hence
 कुत = कुतो whence, यत = यतो because, धर्मत = धर्मभा
 according to religion

116 In a number of adverbs Visarga has become ए

अध = अहे down पुर = पुरे formerly, पुर कर्म = पुरेकर्म previous activity, रह = रह in secret, अ = सुवे to-morrow.

In these cases Bloch suggests that the change is due to regarding the forms as those of locative

Ex 1 Give AMg words for कृपा compassion गौरव greatness, अदृष्ट unseen, अमृत nectar, आपृच्छना inquiry, अपिदत्त given by a sage पतरिणी name of a river, कृति trick, कैतव deceit, गौतम name of Mahāvīra's disciple, सौध mansion, नामत according to name

Ex 2 Give Sk words for इक्षु prosperity, परावण name of Indra's elephant, ओसहि plant, मरु death, मलय soft, जोष्वण youth, भेसज medicine, गेग्दह takes, वद्धि growth, पिह back, उदु old,

Ex 3 Give AMg words for मध्यम middle, मूल्य value, तृतीय third, कुमार prince, यत because, पुरुष man, मुकुट crown, मात्र only, पक्व ripe, पुष्कर lotus

Ex 4 Give Sk words for साहेय्य help, सेजा bed, गहिय taken, जलिय false, चरिम last, ओदक wet, गहय heavy, तम्ब red and मोक्ष liberation

CHAPTER FIVE

OTHER PHONETIC CHANGES

117 A conjunct occurs because two consonants come together without a vowel between them. Naturally a conjunct can be avoided by inserting a vowel between the two members of a conjunct. Thus in the word रत्न 'a jewel' the conjunct र्न made of र् and न् can be got rid of by inserting अ between them. Then we get the form रत्न and by applying the rules of single consonants we arrive at the form रत्न. This process is called ANAPTYXIS स्वरभक्ति. The vowel thus inserted is usually इ but अ and उ also occur. Other vowels are exceptional. Anaptyxis is found when one member of the conjunct is a semi-vowel viz य, व, र, ल or a nasal.

While assimilation is the rule with the treatment of conjuncts in Middle Indian, there are cases where it is inapplicable. Particularly when a fricative and an occlusive come into contact, anaptyxis takes place. The sonants can act as both vowels or consonants and this gives them a peculiar position in the sound system of a language. When they are of the nature of continuants they naturally lack contact and could not be easily assimilated either before or after another sound. In an attempt to preserve both the sounds a part of voice of the sonant gets freed from the sonant and develops into a vowel of indistinct nature which may further assume the form of any one of the short vowels. Thus with the two

semi vowels -y- and w- the Vedic language preserves the voice in the form of an additional syllable (*j(i)ya*, Gr *bids*, *d(u)vd* Gr *dūd*) The same is true of the other sonants *r*, *l* *ṃ* *m*, (cf *rudhira* Gr *eruthrós*) The Indian grammarians call this phenomenon *svarabhakti* and state that it occurs after *r*, *l* when followed by a fricative and a vowel In groups like *rh* or *ry* it is found most frequently as assimilation is impossible The nature of the vowel was indefinite as the *Śikṣā*s give all the three vowels *a* *i* and *u* and even *e* Thus *indra* gave *ind(-)ra*, *darśata* *dar(-)śata* The word *pūruṣa* thus comes from **purṣa* In Classical Sanskrit we find a few cases like *manoratha* from **manortha* or *dahara* from *dabhra* The Prakrit languages show the phenomenon to a vast extent

(i) Insertion of इ मय्य = मयि auspicious वैश्य = वेद्य temple, कृष्ण = कसिण black, हरिश्च = हरिणि all निष्ठ = किलिष्ठ wet क्लेश = किलेश trouble हय = हरिश्च delight नग्न = नगिण naked, प्रश्न = पसिण question गद्गद् = गरिहा censure सूर्य = सूरिय sun, आचार्य = आवरिश्च teacher भार्या = भारिया wife, स्नान = सिनाण bath श्री = सिरि goddess of wealth ही = हिरि shame, क्रिया = किरिया action उष्ण = उसिण hot वीर्य = वीरिय energy, स्पर्श = करिश्च touch श्लोक = सिलोक् verse, कान्त = किलिष्ठ exhausted

(ii) Insertion of अ अहं = अरहा venerable अग्नि = अगणि fire अभीष्ट = अभिक्खणि often, गद्गद् = गरहा censure, पृथ्वी = पुठ्वी earth, अरिश्च = रयणि cubit भस्मन् = भसम ashes, हृद = हरय lake

(iii) Insertion of उ द्वार = दुवार door द्वे = दुवे two, पद्म = पठम lotus उग्र = उठम guise च = सुवे tomorrow, ऋग्वेद = रिठ्वेद Rgveda, स्मरति = सुमरद् remembers

118 Another way of dealing with conjunct is to simplify it After one member of the conjunct is dropped, instead of doubling the remaining consonant, the preceding

vowel, if short, is lengthened. Thus in the word अश, 'a horse' when व is dropped instead of doubling स we lengthen अ to आ and get the form आस. This method is generally used when the conjunct is made up of the semi vowels य, व, र, ल and the sibilants श, ष, स.

As a matter of fact the simplification of the conjunct with the compensatory lengthening of the preceding vowel must be regarded as a later development than assimilation. Thus *afsa* = *assa* = *asa*. In all the stages the quantity of the syllables remains intact. The process must have started with long vowels after which, as noted by Panini, the consonants are not doubled, thereby suggesting that the first member of the following group was pronounced lightly and finally lost as being not needed for syllabic quantity. In such cases the division of the syllables may have been *pa/tri* and the development may be regarded as parallel with Latin *patrem* becoming Fr *père*.

(i) Conjunct with य पश्यति = पासइ sees, काश्यप = कासव a family name, शिष्य = सीस pupil नश्यति = नासइ vanishes

(ii) Conjunct with र विश्राम = वीसाम rest, मिश्र = मीस mixed, शीर्ष = सीस head, स्पर्श = कास touch, दुर्भग = दूहव unfortunate मात्रा = माया measure, पात्र = पाय vessel, गाय = गाय limb कर्तव्य = कायव duty, वर्ष = वास year, कर्षक = कासय cultivator

(iii) Conjunct with ल वल्कल = वागल bark garment

(iv) Conjunct with व विश्वास = वीसास faith, ईश्वर = ईसर god, उच्छ्वास = ऊसास breathing, अश्व = आस horse

(v) Other conjuncts दक्षिण = दादिण south, उत्सव = ऊसव festival, आज्ञा = माणा order, निह्वा = जीहा tongue, अश्मन = मास ashes, आत्मा = आया soul

In a number of cases instead of lengthening, strengthening occurs. Thus *kusjha* = *koḍha*, *gyddhi* = *gehi*, *ilijji* = *tedhi*. No lengthening occurs in *ajja* = *aḍha*, *niyyja* =

nisadha The prefix *a* remains long before the two roots *khyā* and *jñā* as *aghāya* = *akhya*, *āghave* = *akhya*, *āpayati* = *ajñāpayati* *anāti* = *ajñāpti*

119 Sometimes *ṛ* or a palatal sound in a conjunct is represented by an anusvāra on the preceding syllable. This is called SPONTANEOUS NASALISATION. *वक्र* = *वक्* crooked, *अश्रु* = *असु* tears, *इमश्रु* = *मसु* beard, *दर्शन* = *दंस* sight, *वयस्य* = *वयस* friend, *शुल्क* = *सुक* tax, *स्पर्श* = *वस* touch, *मज्जा* = *मिजा* marrow, *यशस्विन्* = *अससि* famous, *नमस्यति* = *नमसह* salutes, *निर्यसन* = *निदरसन* garment, *ज्यस्त्र* = *तस* triangle, *पक्ष* = *पक्ष* wing

No satisfactory explanation can be given for this change. Very frequently a long vowel alternates with a nasalised one and that may be due to slackness in allowing the soft palate to fall down and produce nasal sound. The presence of the fricative may well help this change.

120 For the simplicity of pronunciation a vowel or a consonant may be inserted at the beginning of a word. This is called PROTHESIS. *स्त्री* = *इषी* woman, *एव* = *जेव* very, *इव* = *विव* like, *उक्त* = *युक्त* spoken

The first is due to the desire to help pronunciation of a conjunct at the beginning of a word. Pischel thinks that the Prākṛit form preserves the original dissyllabic value of the word.

121 EFFECTS OF ACCENT

Accent formed an important phonetic element of the I E speech. Sanskrit in its earliest stage shows a movable accent like Greek and it must have been predominantly musical as is proved by the names *udatta*, *anudatta* and the statements of the grammarians. The question whether some changes in the phonology of Prākṛit languages are due to accent is much disputed. Bloch would deny any effect of a stress accent like the one in Germanic on the initial

syllable or Latin regulated by the quantity of the last three syllables of a word. Both Pischel and Jacobi agree in attributing some phonetic changes in Prākṛit to the effects of an expiratory accent but while Pischel places it on the same syllable on which the original musical accent rested and even suggests that the Vedic accent may have been to some degree a stress, Jacobi would place the accent on the long syllable before the final. Considering the difficulty of regarding the change of a musical accent into a stress it is probable that from the earliest times there was a stress-accent side by side with the musical one mostly on the same syllable, and it may have produced such changes as the lengthening or loss of vowels and doubling of consonants.

112 VOWEL CHANGES

(i) An unaccented vowel is lost दस = उदक (*udaka*) water, पोसह = उपवसथ (*upavasath*) fast, हाठ = अलाठु (*alathu*) gourd गारथ = अगारथ householder, तीय = अतीत past बहिसय = अवतंसक crest

The changes *dravya* = *rappa*, *dr̥ṣṭa* = *ṛṣṭha* agree more with Jacobi's system of accentuation

(ii) The initial vowel of the enclitics is often lost: अवि = वि (after *anusvāra*) वि (after vowel), इति = ति (after *anusvāra*) ति (after short vowels) इ (after long vowels); इव = व (after *anusvāra*) व (after vowel)

(iii) A vowel in the middle may be lost सुगभि = सुग्भि smelling good, दुरभि = दुग्भि smelling bad, उपरि = उप्पि above, मय्यदिन = मज्झन् noon

123 CONSONANTAL CHANGES

(i) The consonant in the accent syllable may be geminated तेल = तैल (*taila*) oil, वेसम = वेसन् (*vesam*) love, ददथ = दैव (*daiḍa*) fate, सुणिष = सुणिक (*suṇikam*) silently, ठञ्जु = ऋञ्जु (*ṛṇḍ*) straight, किङ्गा = कीडा = (*kiḍḍa*)

sport, नेड् = नीड (*nīdā*) nest, नख् = नख (*nakḥā*) nail.
 दुगुल् = दुगुल् (*duḡulā*) garment

(ii) In a number of cases the accent is not known
 जोवण = यौवन youth, सेव्वा = सेवा service, गोण = गौण
 according to meaning - the suffixes अल्ल, इल्ल, उल्ल

In such cases Bloch sees not the effect of accent, but the gemination due to expressiveness as found in Sanskrit itself, *itthā*, *iyattika*, *katthate* etc. All such doubling and those of the suffixes *illa*, *ulla*, *alla* may be of a popular origin.

(iii) Some cases of gemination are due to hesitation between anaptyxis and assimilation सन्नीरु = सन्तिरीय full of beauty, ऋग्वेद् = रिउग्वेय Rgveda, सकिय = सकिरीय doing deeds, शुक्क = सुक्किल white

In *paroppara* and *namokkara* the conjunct in Sk is responsible for the doubling though -as has become o

(iv) Analogical doubling is found in आलीन = अहलीन concealed, कायगिरा = कायगिरा with words and deeds, परवश = परवस dependent, अनुवश = अनुवस amicable, बहुकल = बहुकल with abundant fruits, पुरुषकार = पुरिसकार manliness, सच्चि = सच्चि with life

(v) Etymology or a different conjugation may be responsible for the gemination in words like इत = कतो whence अयत = अवतो from another, सवत = सवतो from everywhere, लगति = लगद् sticks, उन्मीलति = उन्मीलद् blooms, चलति = चलद् moves

In these and similar verbs Pischel supposes a fourth conjugation like **calyati* **lagyati*, while Jacobi suggests an accent on the thematic vowel

✓ 124 When a whole syllable is dropped the change is called SYNCOPE. अवट = अट well, निधेयस = निस्सेस highest

good ✓ नून = नं indeed जीवित = जीय life, देवकुल = देउल
temple राजकुल = राउल royal family

✓ 125 When the dropping of the syllable is caused by a similar sound near it the change is called HAPLOLOGY
इदय = इय heart सिचय = सिय garment एवमेव = एमेव thus,
अपररात्र = अवरत्त latter part of the night अनायतन = अनायण
improper place

✓ 126 When two consonants interchange place in the word the change is called METATHESIS वाराणसी = वाणारसी
Benares उपानदी = वाहनाओ shoes, इदक = हरप pond दीर्घ =
दीर्घ long महाराष्ट = मरहट Maratha country

Metathesis is found in case of two successive sounds mostly of the cerebral class as *ṛ* or *r* which are difficult to pronounce or such conjuncts as *hr* where the two sounds in the order always tend to replace each other

✓ 127 ANUSVARA AND LONG VOWELS ALTERNATE

(i) Anusvara replaces a long vowel बीसा = बीस
twenty तीसा = तीस thirty तिरिया = तिरिय animal सम्मा =
सम्म properly अद्दा = अद्ध for मुसा = मुस false देद्दा = दद्ध
down

(ii) Long vowel replaces Anusvara सदश = सदास
pincers शक्य = सक्य possible इयि = इथा woman

(iii) The finals of many adverbs are nasalised इह = इह
here पमिद् = पमिद् etc उवरि = उवार above बहि = बाहि
outside मुद्दु = मुद्दु again and again

The alternance is old (cf Vedic *ittha ittham*) The syllabic value of a long and a nasalised vowel is the same which helps the interchange Moreover all long vowels tend to become nasalised because of the difficulty of keeping the soft palate raised for a long time and all final vowels tend to become long Pāṇini notes the fact that final short

vowels *a*, *i* and *u* were nasalised. In case of adverbs analogy may be partly responsible for the presence of the *anuvāra*

128 When the semi vowels *y* and *v* become the vowels *इ* and *उ* the change is called *संस्मरण*

(i) *y* = *इ* *अभ्यतर* = *अन्तर* inside, *प्रत्यनीक* = *पड़िनीय* inimical, *स्थितिवान्त* = *धीइकृत* gone over

(ii) *v* = *उ* *स्वरित* = *तुरिय* quickly, *त्वम्* = *तुमै* you; *स्वप्न* = *सुषिण* dream, *स्वस्तिक* = *सोपिय* = kind of figure; *अपाक* = *सोदाग* low caste man

(iii) *अय* = *ए* *कथयति* = *कहेइ* tells, *नयति* = *नेइ* leads; *कयन* = *केण* cave **त्रयदश* = *तेरस* thirteen

(iv) *अव* = *ओ* *अवस्वपिनी* = *ओसोवणी* producing sleep; *अवधि* = *ओहि* a kind of knowledge, *एवण* = *एण* salt, *अवम* = *ओम* less, *भवति* = *होइ* becomes

The semi vowels act like consonants before vowels and when the vowel is lost or weakened they become vowels

Ex 1 Give AMg words for *स्नातक* novice, *आदर्श* model, *आदश* mirror, *वज्र* diamond *खेप* sticking, *स्मरण* remembering, *सरस* corn *मनुष्य* man, *भित्त* corner, *वपति* rains.

Ex 2 Give Sk words for *वर्षस* friend, *नीलास* sigh, *पयादिण* going round, *पुच्छ* tail, *मोरिय* name of a tribe, *गिलाण* sick, *सिनेह* affection, *सुहुम* fine, *रयण* jewel, *वेरहिय* kind of jewel

Ex 3 Name and explain the phonetic changes observed in the following equations *करेणु* = *करेण* elephant, *महाराष्ट्र* = *मरहट्ट* name of a country, *पादपीठ* = *पाधीड* foot-stool, *शिपिका* = *सीपा* palanquin, *नख* = *नखल* nail, *कीतुहल* = *कोटहल्ल* curiosity, *अलातु* = *लाठ* gourd, *अवद्याय* = *ओस* frost, *स्वप्न* = *सुषिण* fan, *भवति* = *होइ* becomes

CHAPTER SIX

SANDHI

129 The observance of Sandhi rules in Ardha Māgadhī is not so strict and consistent as in Sanskrit. Two vowels can in this language, come together and remain without combining. Hiatus or the presence of two vowels without forming Sandhi occurs in the body of a word or between two words in a sentence. Nearly in all cases Sandhi is optional. In practice, however, it is usually observed in a compound and in groups of words forming one phrase in a sentence.

The phenomenon of Sandhi in Classical Sanskrit does not reflect the real nature of the language but the influence of grammatical theory on the literary aspect of a language. Even grammarians admit that *samhita* is optional and dependent on the will of the speaker. The Vedic texts show, on metrical consideration, that the writing does not show in all respects the real sounds of the language and in many cases the written Sandhi must not be present originally. In few words like *tital* we find hiatus in the body of a word.

VOWEL SANDHI

130 Sandhi is forbidden in the following cases

- (1) A vowel left behind by the dropping of a medial consonant does not combine with another. यति = जइ an

ascetic, मृदुक = मृदय soft, ऋतु = उत season, रिपु = रिउ enemy, वियाग = विभोग separation

Exceptions (a) In a few cases such vowel combines with a similar vowel प्रायश्चित्त = परिश्रित expiation, भदत्त = भन्त venerable, द्वितीय = बीय second तृतीय = तीय third, उदुवर = उंवर fig, पादातिक = पादक foot soldier, शिबिका = सीया palanquin, मतीचान = पर्दान west

In such cases the length of the word and the accent on the surviving syllable help the contraction

(b) अ or आ is combined with इ or उ रयविर = येर old man, मयूर = मौर peacock, चतुर्दश = चौरस fourteen, पद्म = पाम्म lotus, वज्र = वेर diamond

(c) Such a vowel is combined with the vowel of the second member of a compound कुम्भकार = कुंभार potter, कर्मकार = कम्मर worker, चक्रवाक = चक्राय a kind of bird, सुकुमार = सुमाल tender, भयकारित = भयारिय darkened, रुध्रावाह = रुधर camp पर्याकाश = परिसाल rainy season

(ii) The vowel of the termination, if it is the only syllable of it, does not combine with others करेइ he does गच्छउ let him go, देवीण of the queen दाउ to give Exceptions, काहिइ = काही he will do, नाहिइ = नाही he will know, होहिइ = होदि he will become

(iii) If the first vowel is not अ, no Sandhi is formed between dissimilar vowels जाइअंध born blind, बहुअट्टिय having many seeds पुठपीआउ earth and water, सतिअग the point of a lance सुअलकिय well adorned बहुइइ great prosperity, वेइदिय having two senses, पगइउवसत calm by nature, सुअहिगिय well studied

The only Sandhi possible in such cases is the change of the vowel into the semi vowel forming a conjunct with

the preceding consonant. Now Prakrit shows a tendency to dissolve such groups with semi-vowels and will naturally not allow such Sandhi.

131 Prakrit shows Sandhis of both Sanskrit type and of a peculiar Prakrit nature. As pointed out by Jacobi the rules of Sanskrit Sandhi are based on preserving the quantity and quality of both the vowels coming together. The earliest stage of Sandhi is nothing but the formation of diphthongs where one of the vowels acts as coefficient of the other. The general tendency in Indo-Aryan is to weaken the final of the first word. In Sanskrit itself both *a* and *ā* give the same result with the following vowel and we know that the original long diphthongs (*āi*, *āu*) are represented in Sanskrit by *ai* and *au*. The next stage was to let the first short vowel fall before a heavy initial as in Prakrit and Pali *narinda*. With a light initial the first step was to preserve the quantity of both as in Pali *nupālabhātī*, *seyyathīdam*. Later on the final was fully lost as in *humdrasuvārī*. Thus the peculiar Prakrit Sandhi was formed by dropping the final before a long initial or one heavy by position.

132 When similar vowels come together they combine to form long vowels.

(i) अ or आ + अ or आ = आ जीव + अजीव = जीवाजीव living and lifeless things, धम्म + अधम्म = धम्मधम्म religion and irreligion, किय + अकिय = कियकिय things to be done and not done, काल + अकाल = कालकाल proper and improper time, इगिय + अगार = इगियागार intention and gestures; गाय + आइ = गीयाइ singing and other arts, धम्मकहा + अवसाण = धम्मकहावसाण end of the religious discourse, पाण + अदिवई = पाणादिवई the chief of the low caste men, कडा + आचार्य = कलाचार्य the teacher of arts.

(ii) इ or ई + इ or ई = ई पुहवी + ईसर = पुहवीसर the lord of earth, मुणि + ईसर = मुणीसर great sage.

(iii) उ or ऊ + उ or ऊ = ऊ बहु + उदग = बहुदग abundant water साहु + उदग = साहुदग sweet water

This Sandhi is often not observed as in *samaṇamā-janaaṭṭi dagaagari indaṇṭṭilaayasikūsuma mahaadavī, manaagutti*. Desire for clarity appears to be the main reason

133 If however, the second vowel is followed by a conjunct the result of the Sandhi is a short vowel

(i) धम्म + भस्सवग = धम्मउल्लवग a religious chapter गुण + अट्ठि = गुणट्ठि desirous of merit भिक्खा + भट्ठा = भिक्खट्ठा for alms

(ii) सुणि + ईद = सुणिंद great sage

(iii) बाहु + उदरिय = बाहुदरिय raised with the hand साहु + उत्त = साहुत्त spoken by the sage

Even in such cases the vowels may not combine *mahaakkhanda maṇṇiddh garava bahuuppala suuddhara* etc

134 When अ or आ is followed by इ or उ the vowels combine into ए or ओ

(i) राय + इति = रायुति royal sage महा + इति = महोति great sage

(ii) सस्व + उडय = सस्वउडय of all seasons समस + उवासग = समणीवासग follower of the monks तस्स + उवरि = तस्सोवरि above it

Absence of Sandhi is found as in *savvauvarilla, dyariyauvajjhaya appaudaga samjamauvaghaya*

135 If however the second vowel is followed by a conjunct the resulting vowel is इ or उ गय + ईद = गईद best elephant एग + इदध = एगइदध having one sense नील + उण्णल = नीलुण्णल blue lotus रयण + उज्जल = रयणु जल bright with jewel*

In reality in such cases we must suppose the loss of the first vowel and the second vowel only as remaining. Thus final *a* is lost in cases like *jeṣ evam, śh eva jāvesa*, *ta tth atthamie ubhayass antareṇa*. Jacob's rule of the loss of the final *a* after a long penultimate as in *majjh utari* has few illustrations and does not appear to be widespread in the Prakrit stage. *i* is lost in *natth ettha sant ime*, *he ttiha tarant ege*. *e* is lost in *s evam tubbh ettha im'*, *eyaruve im ettha*. *u* is lost in *guruṇ ant e*.

136 When अ or आ is followed by a long vowel, it is lost. त्रियस + इत्त = त्रियसीय lord of gods. राय + इत्तर = राईत्तर king of kings. महा + ऊत्तव = महूत्तव great festival, एग + ऊण = एगूण less by one. इह + एव = इहव in this very place. क्रमेण + एव = क्रमेणेव in due order. भक्ष + औपण = भक्खौपण food to eat. जल + ओह = जलोह flow of water. सहा + एव = सहैव thus. महा + ओसहि = महासहि a great plant. वासेण + ओल्ल = व सेगोल्ल wet with rain.

137 Sometimes अ or आ followed by ई or ऊ becomes ए or ओ. नर + इत्तर = नरेत्तर a king. अह + ईत्तर = अहैत्तर the sun. एग + ऊत्त = एगोत्त having one thigh. करिक्क + ऊत्त = करिक्कोत्त having thighs like the trunk of an elephant. म + ईत्तसे = मे-त्तइ sees. अप + ईत्तसे = अपेत्तइ considers.

This is a remnant of Sanskrit Sandhi and the whole phrase may be regarded as being taken in Prakrit with the necessary phonetic changes.

138 In a sentence no Sandhi is formed. मे आया my self चत्तारि एए these four एमे आह one said एयाओ अज्जाओ these nuns खीणे आउम्मि when the life is exhausted.

(i) न usually forms Sandhi with the following vowel; नत्थि there is not नाहूदूरे not very far नारमे should not begin नेव not indeed.

(ii) when one of the words is a pronoun an adverb

or a preposition, Sandhi is usual अहावरा now another ; चावि also , दारिगेसा this girl , जेनाहं so that I, इहादवीए in this forest, सिंहरोवरि on the top, एथोवरए disgusted with this

139 Very often in verses the second vowel is lost after the first, when long Thus अ is lost after इ जाइज-रामरजेहि भिहुया, जावन्ति विज्ञापुरिसा as many ignorant men, there are , चत्तारि भोज्जाइ four types of unallowed food , after इ वेवरिणी भिहुग्या Vaitarini difficult to cross , after ए फासे दियासए he should suffer touches से गुतप्पइ he repents , after ओ, इणमोखवी this he said , बालो वरज्जइ the ignorant man commits fault

इ is lost after ए जेमे these जे त्य those here

ए is lost after ओ अकारिणी ए here the innocent , भजे ए here another

In many of these cases the preposition or the adverb or pronominal form appears to have been used like an enclitic and being accentless has lost its initial

SURVIVALS OF SANSKRIT SANDHI

140 When इ and उ of a preposition are followed by a dissimilar vowel the Sandhi according to Sanskrit is observed अयन्त = अचन्त very much , अप्युपपन्न = अज्जीवपन्न attached , प्रत्याख्यान = पञ्चख्यान renouncing अथेति = अहइ passes , पर्याप्त = पज्जप्त sufficient , अन्वेपण = अण्णेसण search

141 When अपि and इति are followed by dissimilar vowels the Sandhi in Sanskrit is followed अप्येके = अप्यो some , इत्यादि = इच्छाइ and others , इत्येव = इधेव thus , इत्यर्थ = इधर्थ for this reason

In many cases the process of Anaptyxis is followed * *nātyuṣṭa* = *nasuṣṭha* , *adhyavasāte* = *ahiyasāte* *pratyāgata* *padīyagaya* , **pratyacakṣita* = *padīyakhṣiya* In such cases it is not possible to say whether there is absence of Sandhi or the Sanskrit Sandhi is dealt with by anaptyxis

CONSONANTAL SANDHI

142 In many cases when the first word originally ended with a consonant and the following word began with a vowel the consonant present in Sanskrit asserts itself. In other words before a vowel the final consonant is not lost. सदावरणीय = तयावरणिज्ज covering it, यदस्ति = जदस्थि whatever there is, पुनरुक्त = पुनरुक्त repeated, पुनरपि = पुनरपि again; षट्चैव = छषेव six only, अवितथमतेह = अवितथमेव this is true.

This is particularly the case with the two prepositions **दुर्** and **निर्** **दुरतिक्रम** = **दुरिक्कम** difficult to cross, **निरंतर** = **निरंतर** constantly, **निरावरण** without covering, **निरामेद** = **निरा-** **णद** without joy, **निरपम** = **निरुपम** incomparable.

143 In a compound usually the final consonant of the first member is assimilated to the first consonant of the second member **दुष्कृत** = **दुष्कृत** bad behaviour, **दुर्लभ** = **दुर्लभ** hard to get, **सत्पुरुष** = **सत्पुरुष** good man, **दुर्वर्ण** = **दुर्वर्ण** of bad colour, **मादुर्भाव** = **पादुर्भाव** origin

In a few cases, however, the first word is treated as having no final consonant **सन्निधु** = **सन्निधु** good monk; **दुर्लभ** = **दुर्लभ** difficult to get, **विज्जुदिलसित** = **विज्जुदिलसित** the flash of lightning, **एतद्वनुरूप** = **एतद्वनुरूप** like this.

144 Very often Sandhi is avoided between two words by inserting a new sound which is called the SANDHI-CONSONANT.

(i) **म** is inserted frequently. **अन्न + अन्न** = **अन्नमन्न** each other, **पुग + पुग** = **पुगमेग** mutual, **इद्वद्वद्विच + आणदिय** = **इद्वद्वद्विच** with mind delighted, **गोण + आह** = **गोणमाह** cows and other animals, **अंग + अंग** = **अंगमय** all the limbs **आरिय + अणारिय** = **आरियमणारिय** Aryans and Non-Aryans

(ii) **य** is inserted **द्व + अह** = **द्वयाह** two days, **द्व + अगुल** =

दुयगुल having the length of two fingers, सु + अश्नाए = सुव-
श्नाए well explained

(iii) र is inserted धि + अशु = धिरशु lie upon, सिद्धि + इ ।
= सिद्धिरिव like fire दु + अगुल = दुरगुल two fingers long

Originally *m* must have been the form of the adverb
stereotyped as in the case of *anyam anyam* and from these
cases *m* was extended to others *R* may be a remnant of
the original *r* in Sanskrit but appears to be extended where
it is not justified by etymology

Ex 1 Combine the following into Sandhi महा + भद्री,
रुत + अण्ड वाम + इवर देह + उवचय; सम्भ + उवरि सुर + भवूर,
शाम + ऊसव, बाहिर + उज्जाण, देव + इद्दि ॥ + अहिजिय, करिमा
+ एण्हि

Ex 2 Dissolve the following Sandhis एधोवरए, नारन
माळोहड, वराह देसूण, वेह्दिप, महिद्दि जीवियत महेलि, वासेगोळ

PART TWO
MORPHOLOGY

LESSON ONE

145 Like Sanskrit *Ardha-Māgadhī* words have three genders viz. Masculine (Mas.), Feminine (Fem.) and Neuter (Neu.) The gender of a particular word is, in most cases, the same as the one current in Sanskrit or many of the Modern Indian languages.

Even though the majority of the nouns have retained their original gender there are not lacking cases showing a change in this respect. Most of the changes show traces in the history of Sanskrit itself. If some of them may be due to *idea* (*mitra n. ruffo m.*) others are due to the ending vowels in the *Prākṛit* forms.

146 Like modern languages there are only two numbers, the Singular (Sing.) and the Plural (Plu.) The Sing. is used to denote things that are one, while the Plu. denotes things that are more than one. The dual number of Sanskrit is expressed by the Plu. in AMg. *वृ सुनेरु वनेरि* 'He bears many things with his ears.'

The only dual forms surviving are *do* (*dram*), *duo* (*dce*). For the use of the numbers cf. 345-348.

147 There are six cases which are the same as those in Sk. except the Dative which is lost. Its place is taken by the Genitive. These cases are:—

The Nominative (N.) denoting the subject: *देवा वि उ नमसन्ति* 'Even the gods bow to him.'

The Accusative (A) denoting the object समणो धम्मं कहेइ । 'The monk preaches religion'

The Instrumental (I) denoting a person or thing by which something is done वेदण्ठेहि चार ताळन्ति । 'They beat the thief with sticks' मित्रेण वुत्तो पुरिसो । 'The man spoken by the friend'

The Ablative (Ab) denoting the starting point and meaning 'from' गिहभा पदिगिज्जमइ । 'He starts from the house'

The Genitive (G) denoting 'to, for' (original Dative) अमच्चो निवस्स कहेइ । The minister tells the king and meaning 'of' विजयस्स सत्तियस्स पुत्ते । 'The son of the chieftain Vijaya'

The Locative (L) meaning 'in, on, at' denoting time and place चंदाए नयरीए, कुणिए राया । 'In the town of Campā the king was h.ūniya अहेए काळे । 'In the days gone by

Besides these there is the additional case Vocative (V) used in addressing एयं खलु 'इ । 'Thus indeed, O Jumbū.'

For other meanings and uses of the different cases of the syntax of the cases 349-403

148 Mas nouns in AMg end in a, i or u Those ending in a take the following terminations in different cases and numbers Sing N -e o V— A -m I ṇa -ṇam Ab -ḍ o G ssa L e ṇṇi, mmi Plu N a, v d A e, ḍ L hi -ḥam Ab hiṇto G ṇa ṇam L su, tum

In applying the terminations the following changes occur.
1 Before the terminations of Ab sing and G plu the a of the stem is changed to -ḍ 2 Before the terminations of I sing and plu Ab plu and L plu the a of the word is changed to -e 3 It should be noted that the two forms of I sing plu G plu and L plu differ from each other only in having or wanting the anusvāra Sometimes this

anuvāra is pronounced as an *anunāsika* giving rise to three forms in these cases : *devānā, deveṇām, devenā*.

149 The declension of the Mas. noun ending in अ like देव 'a god' will be :-

	N.	देवो, देवे	Pl.	देवा
	V.	देव		देवा
	A.	देव		देवे, देवा
	I.	देवेण, देवेण		देवेहि, देवेहि
	Ab.	देवा, देवानो		देवेहिन्तो
	G.	देवस्त		देवान देवान
	L.	देवे, देवसि, देवस्मि		देवेसु, देवेसु

AMg. prose prefers the form *deve* in the N sing. and *devam* in the L. sing. Other forms in prose and all forms in verses are used without distinction and often side by side.

150 CHANGE OF GENDER

(1) Many neuter nouns ending in consonants have dropped their finals and while becoming vowel-ending have also changed their gender. (Cf. Sk. *dharman* n. 'order,' *dharma* m. 'religion') Such cases are: *mano, mane* 'mind' (*manu*), *tavo, tave* 'penance' (*tapas*), *tamo, tame* 'darkness' (*tamas*); *vao, vae* 'age' (*vayas*); *kamme* 'action' (*karman*); *oe* 'blood' (*ojas*); *vacche* 'breast' (*takṣas*); *soo* 'current' (*śrotas*)

(ii) Neuter nouns ending in -a have also changed their gender and become Mas. (Cf. Sk. *artha* m. 'meaning' *artha* n.) *sthane* 'place' (*sthāna*); *raṇe* 'jewel' (*ratna*); *vīre* 'energy' (*vīrya*); *daṇṣaṇe* 'faith' (*darśana*); *marane* 'death' (*marana*); *jīve* 'life' (*jīvita*); *bale* 'strength' (*bala*); *rūvā* forms (*rūpāni*); *vaṇā* 'forest' (*vanāni*) It is equally possible to regard the ending -e of the N. sing. as pertaining to Neu. nouns as contended by Bloch. Pischel regards that the change of gender was due to the similarity of forms in N. plu. of Mas. and Neu. in -ā as Vedic *yugā*.

(iii) Fem. nouns have become Mas. *pāuso* 'rainy season' (*prāvṛṣi*); *diso* 'quarter' (*dis*); *sarao* 'autumn' (*śarad*); *ḍāla* 'branch' (Pk *dalā*).

151 The THEMES of this declension, besides the corresponding nouns in Sanskrit, are taken from (i) the strong base of Sk. nouns of consonantal declension and all are thematised. Strong bases : in *-anta* of pr. part. *ramanto* 'taking delight' -*vanto bhagavanto* 'venerable' -*manā buddhimanto* 'wise', *appāṇa*, *attāṇa*, *āyāṇa* (*ātman*); *addhāṇa* 'way' (*adhvan*), *muddhāṇa* 'head' (*mūrdhan*); *yuvāṇa* 'youth' (*yuvan*); *sāṇo* 'dog' (*śvan*); *barahiṇa* 'peacock' (*barhin*); *gabbhiṇa* 'pregnant' (*garbhin*) *nahacārīṇo* 'wandering in the sky' (*nabhocārīn*).

(ii) Strong bases with the dropping of the finals : *ḍambha* 'supreme god' (*brahman*); *namo* 'name' (*nāmān*); *pantha* 'way' (*pathun*)

(iii) Weak bases are taken in : *bhagavo* 'venerable' (*bhagavat*); *ajāṇao*, 'not knowing' (*ajāṇat*); *paḥa* 'way' (*pathun*) *viṃaṇo* 'of distracted mind' (*vimanas*); *seo* 'welfare' (*śreyas*); *jāyaveya* 'fire' (*jatavedas*) Extended weak bases are : *kaṇṇiyasa* 'younger' (*kaṇṇiyas*); *sejamsa* 'welfare' (*śreyas*); *viuso* 'wise' (*vidus*), *bhisao* 'physician' (*bhishak*)

(iv) In case of a few Mas. nouns ending in u the plural base in *-a* is taken as theme : *sāhaveṇa* 'by the sage' (*sādhū*), *bāhava* 'arm' (*bāhu*).

✓ 152 The PRIMARY DERIVATIVES of Sk are not felt as such and on account of sweeping phonetic modifications cannot be recognised. Thus *jaṇa* 'people' (*jan-a*); *rahasa* 'secret' (*rahas-ja*); *nāṇa* 'knowledge' (*jñā-na*), *calāṇa* 'foot' (*car-aṇa*); *dhamma* 'religion' (*dhar-ma*); *gāya* 'limb' (*gā-tra*) *cāya* 'wind' (*vā-ta*) and many others. SECONDARY DERIVATIVES are more apparent : *vesālīya* 'belonging to Vesālī' (*vaśālīka*); *mānasa* 'thought' (*mānasa*); *sundera* 'beauty' (*śaundarya*) Only compound expressions preserve some faint trace of derivation : *gṛhastha* 'householder' (*gr̥hastha*) *aṇḍaya* 'born of egg' (*aṇḍaja*).

Ectā

153 ADDITIONAL FORMS I sing forms by analogy like *kayasa* besides *kaepa* 'with body' *vayasa* 'with words' after *manasā* 'with thought' *Balasa* beside *baepa* 'with force' after *sahasa* Also *nyamasa* (*nyamepa*) *jogasā bhayasa*

Dative sing in ae is frequent *sagapagae* 'for vegetables' *purisattae* 'for manhood' *devattae* 'as god' *neraiyattae* 'as a hellish being' and many others; also in *aya*, *vahaya* 'for destruction' *gabbhaya* 'for birth'

Ab sing often weakens the final *-o* into *-u* for metrical reasons *pāvau* from *sin* 'dukkhau' from *misery* N & K C

Voc. sing *bhante* 'O lord' from *bhadanta* (Sk *bhadram*) the noun itself being secondary *ajjo* Sir (*arjā*) and with protracted final *goyama* 'O Goyama' usually before *:-* 'thus'

154 HISTORICAL (i) Sanskrit forms continued N sing. *J^o devo* (*devah*) with the tendency of changing the final into *-o* before *sonants* extended to all cases. The alternative form *devē* is said to be dialectal. Gray suggests a purely phonetic development giving rise to *æ* and *e* N plu *deva* (*devah*), A sing *devam* (*devam*) I sing *devena* (*devena*), Ab sing *deva* (*devat*) G. sing *devassa* (*devārya*) plu *devaṇam* (*devanam*) L *adeve* (*deve*) plu *devesu* (*devesu*)

(ii) Of older stage are I plu *devēhi* (*devēbhīh*) or Bloch the stem *devē* extended by the additional *hi*

(iii) Of pronominal declension are I. sing *devamso* (**devasmin*) and the other *devammi* from Pal. *devamhi* from the same form A plu. *devē* according to Fischel, Geiger Bloch analogical like *aggēhi* *aggē*, *purisēhi* *purisē*

(iv) Mixed orig. n I ~~sing~~ rare form *devēhi* from old form like *uttarāhi* *dakkhāhi* Ab sing *devao* from *deva* (*devat*) and *o* from *-as* Ab plu *devēhinto* from *devēhim* of I Plu and *-as*

The Dat sing in *arjā* from Sk Dat *devājā* The one in *ae* from the D G of *kem* in *idā* instell with from Fischel

For the uses of the tenses cf 416-429 The aspects of the verbs are not preserved except in the present when expressing a general statement

161 Unlike Sk there is only one set of terminations to be applied to the roots and it is the same as that of the P a r a s m a i p a d a of Sanskrit. All verbs in AMg take these very terminations Some forms of the Atmanepada are, however, met with in literature, but are of limited occurrence and may be regarded as irregular forms

(i) The forms of ĀTMANEPADA found in literature are I sing *vatṣe*, plu —, II sing *vatṣase* plu — III sing. *vattae* plu *vatṣante* A form of the I plu *vattāmahe* is used for the sing in Vās

(ii) The following forms of this conjugation are frequent I. sing *jāṃs* 'I know', *na jāṃs*, *manṇe* 'I think' *raṃs* 'I take delight' *lahe* 'I get', *rande* 'I bow' II sing. *paḥhāsaṃs* 'You speak', *avabujjhaṃs* 'You know'. III / sing. *lahaṃs* 'He obtains' *bhañṇjaṃs* 'He breaks' *tiṭṭikkhaṃs* 'He suffers' *sampavevaṃs* 'He trembles'. III plu *uvalabhante* 'They obtain' *riyante* 'They wander' *cittḥante* 'They stand'

(iii) Because it was the normal Pada for the passive in Sk it is frequently found in passive forms in AMg as well, *āraṃs* = *tiryate*, *juijjaṃs* = *yujyate*, *jhuijjaṃs* = *kṣiyate*, *bhūñṇjaṃs* = *bhujyate*, *muccaṃs* = *mucyate* etc.

162 A verb is conjugated in two n u m b e r s singular and plural and in three persons the First Person (I P.) denoting the speaker, the Second Person (II P.) denoting the person addressed and the Third person (III. P.) denoting all other things

The exact meaning of the plural forms of the three persons may best be seen by noting the agreement of the finite verb containing a multiple subject Thus I p plu. is I p sing and II p sing or plu or III p sing and plu. The II. p plu is II p sing and III. p sing and plu

✓ 163 The roots in AMg. are divided into three Classes for the convenience of conjugation. C. I consists of roots ending in the vowel अ and includes most of the roots in the language. C II. comprises roots ending in अ but adding ए before the terminations. C III comprises roots ending in other vowels namely आ, ए, or ओ

This is purely a matter of convenience The formation of the present base of the root is effected by the addition of different thematic suffixes (-a -ya), by reduplication (dā-, dādāti) or by the infix of a nasal (kṛi- kṛiṇāti) This gave rise to the ten fold classification of the Sk roots which has left a good deal of trace in AMg C. II of AMg generally agrees with the derivative conjugation of Sk., while the other two classes include verbs of all the nine conjugations according to the endings they assume in this language

164 The terminations of the present tense are :
I p sing *mi*, plu *-ma*, II ■ sing *-si*, plu *-ha*, III p. sing *-ti*, plu *-anti* Before adding these terminations to the roots of C I, the following rules are to be observed :
1. Before the terminations of the I p the *-a* of the root is lengthened into *ā* 2 The *-a* of the root combines with the *a* of *anti* to form *-a* as followed by the conjunct

165 The conjugation in the present tense of a root like पास 'to see' will be :—

I. P	पासामि	पासामी
II. P.	पाससि	पासह
III. P	पासद्	पासन्ति

Like पास are to be conjugated other roots like —

अच्छ	to be	चिन्त	to think	फुस	to touch
आगच्छ	to come	जय	to conquer	भास	to speak
खण	to dig	ज्ञाण	to know	भक्ष	to eat
खिब	to throw	दुरूह	to climb	भण	to speak

नोट - Careful

गच्छ	to go	घाव	to run	सर	to move
लेण्ड	to take	पट	to fall	वस	to live
चिट्ठ	to stand	पुच्छ	to ask	हण	to kill

End in अ

166 The bases of this Class are taken from all the nine primary conjugations of Sanskrit. In the majority of the cases the forms of the two languages agree with great precision. But in a few cases the verbs have changed their mode of forming the bases and have taken up another conjugation. The thematic conjugation is preserved as it is while the athematic one has lost its Ablaut series and is thematized. Nothing definite could be said about the choice of the base except that the apparently thematic form was preferred.

THEMATIC BASES (i) The first conjugation of Sk with a base in full grade with accent and thematic suffix -a. Sk roots with the vowel -a and consonant (monosyllabic) show no change. *cal* 'to move' *calai*, *khan-* 'to dig' *khanai*, *car-* 'to move' *carai*, *jval-* 'to burn' *jalai*, *tyaj-* 'to abandon' *cayai*, *nam-* 'to bow' *namai*, *pac-* 'to cook' *payai*, *pat-* 'to fall' *paḍai*, *ṣat-* 'to strive' *jayai*, *ram-* 'to take delight' *ramai*, *lap-* 'to speak' *latai*, *vad-* 'to speak' *vayai*, *vam-* 'to vomit' *vamai*, *vas-* 'to live' *vasai*, *has-* 'to laugh' *hasai*.

(ii) If the root vowel is *i* or *-u* they become gunated (full grade) *ruh-* 'to grow' *rohai*, *jim-* 'to eat' *jimai*, *akru-* 'to cry' *akkosai*, *nud-* 'to push' *nollai*. In case of *r* it becomes *ari* (Sk *ar*) *kr-* 'to cultivate' *karisai*, *mr-* 'to forgive' *marisai*, *var-* 'to rain' *varisai*, *vy-* 'to behave' *vaḥṭai* (with cerebralisation and assimilation).

(iii) Some verbs of this type change their conjugation as *ghai* 'to eat' *ghisai*, *ruh-* 'to grow' *ruhai*, according to the sixth conjugation *cal* 'to move' *callai*, *jim-* 'to eat' *jimmasai*, *ruc-* 'to like' *ruccai*, *lag-* 'to cling' *laggai*, *vraj-* 'to proceed' *vaccas* (with devoting), all according to the fourth conjugation (Pischel) or gemination due to penultimate accent (Jacobi). *Bhaṇ-* 'to speak' *bhaṇai* may be after the ninth, *labh-* 'to get' *lambhai* after the nasal sixth,

labbhai passive with active meaning *kam-* 'to love' *kāmei* denominative in origin as in Sk, *kram-* 'to step' *kamai* differing from Sk, *bhram-* 'to wander' *bhamai* preserves an old conjugation

(iv) If the monosyllable root ends with a short vowel it is naturally gunated (full grade) *cyu-* 'to fall' *cavai*, *plu* 'to float' *pavai*, *bhū* 'to become' *bhavai*, *hava*, *hī-* 'to take away' *harai*, *tī-* 'to cross' *tarai*, *smī-* 'to remember' *sarai*, *sumarai*, *sru-* 'to flow' *savai*. Older conjugational forms are preserved in *dhī-* 'to hold' *dharai*; *mī-* 'to die' *marai*, *vr-* 'to choose' *varai*, *śī-* 'to move' *sarai*, change of conjugation is met in, *ji-* 'to conquer' *jīvai* after the 9th

(v) A long vowel of the root remains unchanged. *jīu-* 'to live' *jīvai*, *khād-* 'to eat' *khayai*, *dhāv-* 'to run' *dhāvai*, *bhā-* 'to speak' *bhātai*, *virādh-* 'to violate' *virahai*, *sev-* 'to serve' *sevai*. Metrically long vowel is also kept, *tak-* 'to chop' *tacchai*, *kamp* 'to tremble' *kampai*, *pragalb-* 'to boast' *pagabbhai*, *nind-* 'to blame' *nindai*, *rak-* 'to protect' *rakkhai*, *śik-* 'to learn' *sikkhai*, *gar-* 'to roar' *gajjai*

(vi) Weak grade, as in the 6th conjugation, is found in *bhā-* 'to shine' *bhūtai*, *dhāv-* 'to wash' *dhuvai*, and *dhovai* after the secondary base *dhuva*. More regular than Sk are the forms *ehai* (*ihate*) *sajjai* (*sañj*, *sajati*), *mi-* 'to close' has (*um*) *mullai*

(vii) The roots with the thematic suffix *-sko-* (S *cch*) are *gam* 'to go' *gacchai*, and a generalised form *mūrch-* 'to fall in a swoon' *mucchai*.

(viii) Forms of the reduplicated type are *pa* 'to drink' *prvai*, *sthā-* 'to stand' *cīthai*, and *śad* (I E. * *sed*) 'to sit' *śīvai*

(ix) Dissyllabic roots are *gai* 'to sing' *igāyai*, *dhyai-* 'to think' *jhyayai*, *trai-* 'to protect' *tāyai*.

167 (i) Roots of the sixth conjugation with a weak grade

base and the accented thematic suffix *ā* Identical with Sk. are *spṛi-* 'to touch' *phusa-* (while *phāsa-* after the first), *samkuc-* 'to contract' *samkucā-*, *kṣp-* 'to throw' *kṣva-* *dis-* 'to point', *disa-*, *uddisa-* *likh-* 'to write' *liha-* (leha- after the first), *vis-* 'to enter' *visa-*, *vyutsṛj-* 'to abandon' *voṣṛa-*.

(ii) Change of conjugation is found in *tru-* 'to break' **tuṣṭa-*, *sphu-* 'to burst' **phuṣṭa-* *vidh-* 'to pierce' **viṣṭha-*, all after the fourth, *mi-* 'to join' *me-* and *vidh-* 'to pierce' *ve-* after the first *gr-* (*gar-*, *gṛa-*) 'to swallow' *gi-* and *sphur-* (*spha-*) 'to throb' *phura-* are due to the effect of the original sonant becoming an independent syllable

(iii) Roots inserting a nasal are *lip-* 'to besmear' *limpa-*, *lup-* 'to conceal' *lumpa-*, *vid-* 'to get' *vinda-*, *sic-* 'to sprinkle' *siñca-*, *muc-* 'to release' *muñca-* (also *muyā-*) *kṛt-* 'to cut' *kanta-*, *viṣṇica-* *le-* *lita-*

(iv) Roots with the suffix *-sko-* are *i-* 'to wish' *iccha-*; *ṛ-* (*ar-*) 'to go' *accha-* (Pischel) or *ākṣeti* (Turner)

(v) Roots of the fourth conjugation with a low grade base with accent and suffix *ya* show the assimilation of the final consonant with the *ya* and palatalisation when the root ends with a dental *nṛ-* 'to dance' *nacca-*, *yudh-* 'to fight' *yujha-* *tru-* 'to break' **tuṣṭa-* *kup-* 'to be angry' *kuppa-*, *lubh-* 'to covet' *lubbha-*, *ru-* 'to be angry' *russa-*, *ru-* 'to be pleased' *tusa-* *ṣu-* 'to get dry' *russa-*, *sū-* 'to be soiled' *dusa-* *dussa-*, *ku-* 'to strike' *kutta-*, *krudh-* 'to be angry' *kujha-*, *kṣi-* 'to be afflicted' *kilesa-* (with full grade), *grdh-* 'to covet' *gijha-*, *budh-* 'to know' *bujha-*, *sidh-* 'to be accomplished' *sijha-*

(vi) Of full grade are *hṛ-* 'to be delighted' *harisa-* (Epic *harjati*), *ṣi-* 'to cling' *ṣilesa-*, *i-* 'to go' *esa-* *vi-* 'to let go' *visa-*, of doubtful grade *man-* 'to think' *mannai-*, *na-* 'to be destroyed' *nassai-*, *pad-* 'to step' *pajjai-*, *mṛg-* 'to search' *maggai-*, *vidh-* 'to pierce' *vindhai-*

(vii) Dissyllabic roots with a weak grade or a lengthened grade may be found in *jan-* 'to be produced' *jai-*, *ṣ-* 'to be old' *jirai-*, *tam-* 'to be dark' *tam-*

viśram- 'to rest' *viśamaī*, *klam-* 'to fade' *klammaī*; *mad-* 'to be exhilarated' *majjai*

(viii) Differing from Sk. *śam-* 'to be pacified' *samaī*, *mā-* 'to measure' *māyai*, *ālī-* 'to collect' *alliyai*

168 **ATHMATIC BASES** (i) Roots of the second conjugation of a bare base before the terminations are preserved in case of *-ā-* ending and fall under Class III. Others are thematised. Thus *sū-* 'to give birth' (*pa*)*śavaī*, *hnu-* 'to conceal' *nip̄havaī*, *nip̄hutaī*; *rū-* 'to cry' *ruvaī*, *rovaī* from the secondary base *ruv-*, *bhā-* 'to shine' (*pad*)*hāyai*, *ś-* 'to lie down' *śayaī*, *stu-* 'to praise' *thupaī*, *śva-* 'to breathe' *śasaī*, *śvasaī*, *śvap-* 'to sleep' *śuvaī*, *śovaī* from the secondary base *śuva*, *ās-* 'to sit' *ahyāśai*, *paśjuvāśai*; *īś-* 'to rule' *sāśai*, *jaḡ-* 'to keep awake' *jāḡaraī*, *vid-* 'to know' *veyai* (from the causal) *han-* 'to kill' *haṇai*

Roots in *ā* are optionally thematised: *ma-* 'to measure' *māyai*, *vā-* 'to blow' *vāyai*, *yā-* 'to go' *pattiyai*; *khyā-* 'to tell' *agghāyai*, *āikkhaī*

Dissyllabic roots are *rud-* 'to cry' *ruyaī*, *royaī*; *brū-* 'to speak' falls under C III

(ii) Of the third conjugation formed by reduplication we have *hā-* 'to abandon' *jaḥai*, *bhī-* 'to fear' *bīḥai*, *bhāyai* (Pischel derives *bīḥa-* from *bhīḥ*), *hu-* 'to sacrifice' *huṇai*, *ḡ-* 'to go' *ḡyai*. Others ending in *-ā* in C III

(iii) Of the fifth conjugation (falling together with the 9th) *ci-* 'to collect' *ciṇai*, *dhū-* 'to shake' *dhupaī*; *śru-* 'to hear' *śupaī*, *āp-* 'to obtain' *pāupaī*, (also *pappaī*, *pāvaī*), *śak-* 'to be able' *sakupaī* (also *sakḥai*), *śī-* 'to spread' *śītharaī*; *kr-* 'to do' *kuṇai*

(iv) Roots of the seventh conjugation have generalised the thematic form of the weak base *chid-* 'to cut' *chindaī*, *bhaḡ-* 'to break' *bhaḡjaī*, *bhūd-* 'to break' *bhūndaī*, *bhuḡ-* 'to enjoy' *bhuḡjaī*, *juḡ-* 'to join' *juḡjaī* also *juḡjaī*, *rudh-* 'to obstruct' *rundhaī*, *hims-* 'to kill' *himsaī*, *abhyāṇ-* 'to bathe' *abbhaṇaī*.

(v) Of the so-called eighth conjugation (originally a part of the 5th) we have only : *kṛ-* 'to do' *karas* (strong) *kurvas* (weak) and *kṣap-* 'to hurt' *chapas*.

(vi) Roots of the ninth conjugation are : *jñā-* 'to know' *jānas jānās*, *kṛi-* 'to buy' *kṛiṇas* ; *pū-* 'to purify' *puṇas* ; *at-* 'to eat' *aṇhās* ; *grah-* 'to take' *geṇhas* ; *badh-* 'to bind' *bandhas*.

169 The origin of the forms of the present offers no difficulty. All of them are directly derived from Sk. Thus *bhavāmi* (*bhavāmi*) *bhavāmo* (*bhavamah*), *bhavasi* (*bhavasi*), *bhavaha* (*bhavatha*), *bhavas* (*bhavats*), *bhavanti* (*bhavanti*). The length of the vowel in the first person is due to the *o* of the thematic vowel *e/o*.

170 The root अस् 'to be' corresponds to Sk. forms :—

- I. p. (अहं) अस्मि, मि I am, (अग्हे) मो, सु we are.
 II. p. (तुम्ह) असि, सि thou art, (तुग्हे) त्य you are.
 III p (सो, से, सा, तै) अस्मि he (ते, तामो, ताइ) सन्ति they are.
 is etc.

Often the III. p. form *atthu* is generalised for all persons and numbers.

171 Conjugate : अहं चिट्ठामि, अहं भासामि, अहं गेण्हामि, अहं जानामि, अहं गरुणामि.

हणामो. जानसि. दुरुहन्ति, वससि. पडह. भिच्छन्ति. पुरुछामि. कुसह. लिखह. भवस्सह. जानह. पावन्ति. रणामि. भागरुह जयह.

1. किं करो अहं खणह। 2. वाणरा रुक्खेसु वसन्ति। 3. गामेसु नरा सन्ति। 4. मो खग्गेण वर्यं हणह। 5. सियालो मण्णिमि' धितह। 6. सिहो मिगे भवस्सह। 7. मणस्सा भासन्ति। 8. तुग्हे मिग्गं सरह। 9. अग्हे सिलोमं भणामो। 10. वायसो सियालस्स विचारं जानह। 11. मिगो रण्णे रक्खस्स मूले चिट्ठह। 12. सो इत्थेण भासे कुसह। 13. निवो वळेण जणवयं जयह। 14. पुत्तो आपरियं पमिणे' पुरुहह। 15. दासो मारं वडह। 16. नरिय जोवस्स' नासो। 17. सुयणो न

कुप्यह । 18 चंदस्स किरणा अमयं सुचन्ति । 19 सील वरं कुलाभो
दारिद्र्यं च रोगाभो ।

172 (I) They speak I go We run You kill I take
Thou givest We ask They conquer It falls She lives
They throw He moves You climb She eats It comes

(II) 1 I think 2 The lion eats men 3 The king
lives in the city 4 The child runs fast 5 The
teacher asks questions 6 The servant falls from the
tree 7 Men come from the village 8 We go to the
town⁴ 9 He kills a dog with a stick 10 He climbs
the tree 11 The child catches the ear of the horse
12 The warrior discharges arrows

LESSON THREE

173 Like Mas nouns Neu nouns in AMg also end in
a i and u The terminations for those in -a are N A
sing -m plu -m m Before the plu terminations the
preceding vowel is lengthened The other terminations
are the same as those of the Mas nouns (cf 148)

As regards origin the sing is identical with the Sk
form (vanam) and the plu termination is the same as
Sk m (phalam = phalam) The other form phalam or
phala offers difficulty Bloch Alsdorf and others accept
the phonetic change of the loss of the nasal n and the
nasalisation of the following vowel Gray suggests that
phala comes from the Vedic plu phala + (i)m which is
borrowed from nouns ending in u (cf balim) with
analogical shortening of i or (u) m of pre Sanskrit as
in Av

174 A Neu. noun like वन 'a forest' will be declined as follows :—

N.	वन	वनाद्, वनाणि
V.	वने	
A.	वने	वनाद्, वनाणि
I.	वनेण, वनेणं	वनेहि, वनेहि
Ab	वना, वनाओ	वनेहिंते
G.	वनेस्स	वनाण, वनाणं
L.	वने, वनेस्सि, वनेस्मि	वनेसु, वनेसु

175 CHANGE OF GENDER. Besides the usual neuter nouns in Sk. some vowel-ending Mas nouns show a plural form of the Neu. declension *guṇāṁ* 'virtues' (*guṇa*); *praṇḍāṁ* 'questions' (*praṇḍa*), *māsāṁ* 'months' (*māsa*); *phāsāṁ* 'touches' (*sparśa*); *rukkhāṁ* 'trees' (*vrkṣa*).

Fem. nouns becoming Neu are *taṇḍāṁ* 'barks' (*tvak*), *pāṇḍāṁ* 'shoes' (*pāṇḍā*), *paṇḍāṁ* 'row' (*paṇḍā*); *bhāmuhāṁ* 'eyebrows' (Pk. *bhāmuhā*)

BASES. Nouns ending in consonants become shortened by the dropping of the consonant *jaga* 'world' (*jagat*); *tava* 'penance' (*tapas*), *naha* 'sky' (*nabhas*), *ura* 'breast' (*uras*), *sira* 'head' (*siras*); *raya* 'dust' (*rajas*)

176 Like वन should be declined nature nouns in the as:

उज्जाण	garden	पण	leaf	मन	mind
कम्म	deed	पाव	sin	मज्ज	wine ✓
गुण	virtue	पुण	merit	मस	flesh
गोह, घर	house	पुष्प	flower	रज	kingdom
दान	gift	पोथय	book	वीरिय	energy
देवडल	temple	फल	fruit	सुच	thread, ✓ passage
नह	sky	बल	power	सुवण	gold.

177 Present tense of roots of Class II. 1. Before the

174 A Neu noun like वन 'a forest' will be declined as follows —

N	वनं	वणाद्, वणाणि
V	वने	
A	वने	वणाद्, वणाणि
I	वनेण, वणेण	वणेहि, वणेहि
Ab	वना, वणाओ	वणेहिती
G	वनेस्स	वणाण, वणाण
L	वने वनेसि, वनेमि	वनेसु, वनेसु

175 CHANGE OF GENDER Besides the usual neuter nouns in Sk some vowel-ending Mas nouns show a plural form of the Neu declension *guḍāsm* 'virtues' (*guṇa*), *paṇṇāsm* 'questions' (*praṇa*), *māsāsm* 'months' (*masa*), *phāsāsm* 'touches' (*sparśa*), *rukkhāsm* 'trees' (*vykṣa*)

Fem nouns becoming Neu are *layāṇi* 'barks' (*tvak*), *paṇṇāṇi* 'shoes' (*pāduka*), *paṇṇāṇi* 'row' (*paṇkti*) *bhāmuhāsm* 'eyebrows' (Pk *bhāmuhā*)

BASES Nouns ending in consonants become shortened by the dropping of the consonant *jaga* 'world' (*jagat*), *tava* 'penance' (*tapas*), *naha* 'sky' (*nabhas*), *ura* 'breast' (*uras*), *nra* 'head' (*siras*), *raja* 'dust' (*rajas*)

176 Like वन should be declined neuter nouns in Mas

उज्जाण	garden	पण	leaf	मन	mind
कम्म	deed	पाप	sin	मज्ज	wine ✓
गुण	virtue	पुण्य	merit	मस	flesh
गोह, घर	house	पुष्प	flower	रज	kingdom
दान	gift	पोथ्य	book	वीरिय	energy
देवउल	temple	फल	fruit	सुत्त	thread, ✓ passage
नह	sky	बल	power	सुवण	gold

177 Present tense of roots of Class II 1. Before the

of flowers to the god 4 He wishes (for) power and energy³ 5 Birds fly in the sky 6 Wise men preach religion 7 The tree⁶ has leaves, flowers and fruits 8 God punishes wicked men 9 Fools do not understand the meaning of books 10 I do not see flowers on the trees 11 The crow says to the jackal 'You do not speak the truth' 2 You want my food

LESSON FOUR

182 Feminine nouns end in आ इ ई उ or ऊ All of them are declined similarly except in the case of L sing where nouns ending in इ and उ have an additional form with the termination अलि

As compared to Mas and Neu nouns the endings of the Fem nouns appear to be numerous But there is no real distinction between : u and i u Nor do these endings preserve any different types of declension There is no predominant type as in case of Mas -a and the system of Fem declension is the result of the interaction of all the types

183 The terminations for the Fem nouns are Sng N — A m V —, e, I -e Ab -o e G -e L -e m; Plu. N —, -o A —, -o V — -o I hi him Ab hinto G na gam, L su sum Before the termination of the A sing the long vowel of the stem is shortened as it is followed by an anusvara

184 The full declension of a feminine noun ending in आ like माला a garland will be —

Besides these three types of verbs other roots have analog cally taken place in this class. Thus from the first conjugat on we find *dhareṣi* (*dhv*) *sumareṣi* (*smv*) *kameṣi* (*kam*) *nameṣi* (*nam*) *rakkheṣi* (*rakṣ*) from the second *uttheṣi* (*uttha*) *thupreṣi* (*stu*) from the third *bheṣi* (*bhṣ*) from the fifth *paveṣi* (*prap*) from the eighth *kareṣi* (*kar*). In some of these cases the original long syllable must have helped the presence of -e (*karotsi kareṣi prapnoti paveṣi*)

179 ADDITIONAL FORMS I sing *jaṣmiṣi jaṣamiṣi saḥamiṣi haṣamiṣi* etc where the second syllable is weakened Plu *haṣamu haṣama accemu accimo jampimo candimo, scchamu* etc where either the second or the third syllable is weakened II p sing *jaṣasi* (survival of Sk) III p *acchaham adhahāḥ paṇṇaḥ* all suggest ag borrowal from Apsbhramāṣa or the popular language

180 (I) Decline in full पुष्पं पुष्पं उज्ज्वलं सुवर्णं

(II) मंसेण पहाई पाव बालस्स चारियाणं रत्तांसि नहेण सुतेसुं मज्झ देवउल्लाभी गेहेहिंती सुणेहिं

(III) 1 मोरो निवस्स उज्जाने वसइ। 2 बालओ पहाई गणेइ। 3 रुक्खाओ पल पइइ। 4 फलं च पुष्पं च रुक्खाणं अलकारा¹। 5 पावकम्म करेइ दुज्जणो न प लजइ। 6 लोप पुणेहिंती² पावाइ अहिगाई। 7 समणो मज्झं च मंसें च न भवत्सइ। 8 अरहंती धम्म भासइ गणहरा त सुणेन्ति। 9 बालओ नयरं वण्णेइ। 10 तुम्हे कलाइ गेण्हेइ। 11 आचरिओ देवउल्लं पविसइ। 12 अहं उज्जानं गच्छामि। 13 भूयो चोरे वण्णेइ। 14 पुरिसो सुवर्णं तोलेइ। 15 सँहे मियाणं³ पवरे। 16 कमलाइ कइमे समयति न हु होन्ति मलिगाई। 17 सायसो वणं पविसइ।

181 (I) Of the mind Flowers With leaves Of the thread To the temple In the kingdoms From the sky With power Of the deeds

(II) 1 The houses of the monkeys are on the trees
2 There are trees⁴ in the garden 3 He gives a garland

¹ 335

² 382

³ 387

⁴ Make 'trees' the subject

nindā 'blame' (*nind ā*), *samkā* 'doubt' (*ṣaṃk-ā*), *himsā* 'killing' (*hims ā*), *khamā* 'forgiveness' (*kṣam ā*), *bhāsā* 'speech' (*bhaṣ-ā*), *sevā* 'service' (*sev-ā*), *cintā* 'thought' (*cint-ā*), *bhikkhā* 'begging' (*bhikṣ-ā*) with the suffix -yā 'orjā' 'learning' (*vid yā*) *bhāṣyā* 'wife' (*bhār-yā*); *seṣṣā* 'bed' (*śay-yā*), other rare suffixes, *veyaṇā* 'pain' (*ved-ana*), *gāhā* 'verse' (*gā-thā*) *taṇhā* 'thirst' (*tṛṣṇā*), *jonhā* 'moon light' (*jot-snā*) *māyā* 'measure' (*mā trā*)

With the FEMININE SUFFIX -ā are formed feminine adjectives like *pāvā* 'sinful' (*pāva*), *taruṇā* 'young' (*taruṇa*) etc. The abstract suffix -tā *devayā* 'deity' (*deva tā*), the suffix -ikā (as feminine for -aka) *kumārīgā* 'girl' (*kumāra*) *aṣṣyā* 'grandmother' (*āryikā*), *āṣṣiyya* mode of life' (*āṣṣikā*), *gaṇiyā* 'courtesan' (*gaṇika*), *culiyā* 'crest' (*cūḷika*) Differing from Sk *mahāṣyā* 'great' *ammayā* 'mother', *cirāṇā* 'of long life', *abhatthapīyā* 'request', *nattupīyā* 'grand daughter', *māgahā* 'belonging to Magadha'

188 ADDITIONAL FORMS In the singular *mālā* is often weakened into *mālā*. In the L. Plu we have *hatthuttaraham*, *gimhāham*, *viśāhāham* all of which could be considered as forms of I plu used as L. or from Apabhraṃśa or popular language

189 ORIGIN Fully agreeing with Sk are N sing *mālā*, plu *mālā* (*malah*), V sing *māle* A sing *mālam* (*malām*), I plu *mālāham* (*malābhāh*) G plu *mālanam* (*mālanam*), L. plu *mālāsu* (*mālāsu*) N V A plu form *mālāo* after the forms of -i and -u endings Pali *matīyo* (Sk *matayah*) with the lengthening of the vowel after the analogy *matī*: *matīyo*, *mālā* *malāyo* Pk *mālāo* Gray suggests that *is* is *mālā* and the consonantal ending as Ab sing *mālāo* is analogical after *devao*. Ab plu *mālāhinto* is composite as *devahinto*. I G L. sing *mālāe* is according to Pischel, Bloch, Geiger the D G *malayan* of the Brahmanas and Upaniṣads used as G. Alsdorf suggests that *malae* is a phonetic variant of *malāya* which is older and in agreement with Pali *kaṣṣāya*. This form may have arisen by rhythmic change like *mupīṇā* - *mupīṇa* *sāhūṇā*, *sāhūṇa* of Mas. nouns

N.	माला	माला, मालाओ
V.	माले, माला	माला, मालाओ
A.	माले	माला, मालाओ
I.	मालाए	मालाहि, मालाहिं
Ab	(मालाए), मालाओ	मालाहिन्तो
G.	मालाए	मालाण, मालाण
V.	मालाए	मालासु, मालासुं

Similarly are to be declined other Fem. nouns ending in आ—

उग्हा	heat	देव्या	deity	मज्जाया	limit
कन्या	daughter	महसाला	theatre	हया	creep
किंवा	compassion	नावा	boat	वेला	time
गंगा	Ganges	पया	subjects	साला	school
छाया	shade	पूया	worship	साहा	branch
जडणा	Jumna	भज्या, भारिया	wife	सेणा	army.

185 CHANGE OF GENDER. Masc. nouns ending in consonants become Fem. along with a change in the final (cf Sk. *śīman* m. *śīmā* f.) *addhā* 'way' (*adhvan*); *sembh* 'mucus' (*śleṣman*); *umhā* 'heat' (*uṣman*), the change of gender being caused by the N. sing. ending in—*ā* *gimh* 'summer' (*grīṣma*) *hemantā* 'winter' (*hemanta*) due to the association with *vāsā* 'rainy season' (*varṣā*); *garim* 'greatness' (*garīman*).

186 THE THEMES are either shortened forms : *suman* 'of good mind' (*sumanas*); *accharā* 'divine damsel' (*apsaras*) *parisā* 'assembly' (*pariṣad*) or extended forms : *sariy* 'river' (*śarī*); *cirāyā* 'of long life' (*cirāyujī*); *āṣī* 'blessing' (*āśī*); *disā* 'direction' (*diś*); *vāyā* 'speech' (*vāc*) *girā* 'words' (*gī*); *sampayā* 'wealth' (*sampad*); *chuh* 'thirst' (*kṣudh*).

187 OF THE PRIMARY DERIVATIVES only few are felt as such : root-nouns *middā* 'sleep' (*mīdrā*) *payā* 'subject' (*prajā*) *pahā* 'light' (*prabhā*). The use of the suffix -*ā* is frequent : *kīḍā* 'sport' (*kṛīḍ-ā*), *dayā* 'compassion' (*day-ā*).

mindā 'blame' (*mind ā*), *samkā* 'doubt' (*ṣap̄k ā*) *himsā* 'killing' (*hims ā*), *khamā* 'forgiveness' (*ḥṣam ā*), *bhāṣā* 'speech' (*bhaṣ-ā*), *sevā* 'service' (*sev-ā*), *cintā* 'thought' (*cint-ā*), *bhikkhā* 'begging' (*bhikṣ-ā*) with the suffix *-yā* 'cījā' 'learning' (*vid yā*) *bhājā* 'wife' (*bhār-yā*); *sejjā* 'bed' (*ṣay yā*), other rare suffixes, *veyaṇā* 'pain' (*ved-ana*), *gāhā* 'verse' (*gā-thā*), *taṇhā* 'thirst' (*trṣ ṇā*), *joṇhā* 'moon light' (*ḥot-inā*), *māyā* 'measure' (*mā tra*)

With the FEMININE SUFFIX *-ā* are formed feminine adjectives like *pāva* 'sinful' (*pāva*), *taruṇā* 'young' (*taruṇa*) etc. The abstract suffix *-tā* *devatā* 'deity' (*deva-ta*) the suffix *-ikā* (as feminine for *-aka*) *kumārīka* 'girl' (*kumāra*) *ajjīyā* 'grandmother' (*āryika*) *ajjīyā* mode of life' (*ajjīyika*), *gaṇīyā* 'courtesan' (*gaṇīkā*) *culīyā* 'crest' (*culīka*) Differing from Sk *mahatīyā* 'great' *ammayā* 'mother', *cirāsa* 'of long life', *abbhatthapīyā* 'request', *cirāsa* 'of daughter' *māgahā* 'belonging to Magadha', *nattupīyā* 'grand

188 ADDITIONAL FORMS In the singular *mālā* is often weakened into *mālāḥ*. In the L. Plu we have *hatthuttaraḥm*, *gimhāḥm*, *viśāḥm* all of which could be considered as forms of I plu used as L. or from Apabhraṣṭa or popular language

189 ORIGIN Fully agreeing with Sk are N sing. *mālā*, plu *mālā* (*malah*) V sing *māle* A sing *mālam* (*malām*); I plu *mālāḥm* (*malabhiḥ*), G plu *mālānam* (*malānam*); plu *mālāsu* (*mālāsu*) N V A plu form *mālānam* after the lengthening of the vowel after the analogy *matīyo*, *mālāyo* Pk *mālāo* Gray suggests that it is analogical after *devāo* Ab. plu *mālānto* is composite as Bloch Geiger the D G *malaya* of the Brahmanas and Upaniṣads used as G Als Dorf suggests that *malae* is a phonetic variant of *mālāya* which is older and in agreement with Pāli *kaññāya*. This form may have arisen by rhythmic change like *mupīṇā* : *mupīna*, *saṇḍā*, *āḥḥā* of M^o

is valuable 8 The tree¹ has long branches green leaves and sweet fruit 9 The beautiful girls dance in the theatre 10 Sita is the wife² of Rama 11 The worship of the gods is meritorious 12 The boat sinks in the deep ocean

LESSON FIVE

196 Mas nouns ending in *i* and *u* take the following terminations S ng N — V — A — m I *pa* Ab *po* n G *po* *isa* L *mi* *mi* Plu N V A *po* n I *hi* *-him* Ab — *hinto* G *pa* *nam* L *su* *sum* Before the terminations of N and V plu *po* A sing *m* Plu *po* I s ng *pa* Ab G sing *po* *isa* and L sing *mi* *mi* the preced ng vowel is short while in all other cases it is long

197 The full declension of a Mas noun in *इ* like अग्नि 'fire' will be —

N	अग्नी	अग्निणो अग्नीभो
V	अग्नि	अग्निणो अग्नीञो
A	अग्नि	अग्निणो अग्नीभा
I	अग्निजा	अग्नीहि अग्नीहिं
Ab	अग्निणी अग्नीभो	अग्नीहितो
G	अग्निणो अग्निम्	अग्नीण अग्नीणं
L	अग्निसे अग्निमि	अग्नीसु अग्नीसु

A Mas noun ending in *उ* is वात wind

N	वात	वातणा वातवो
V	वात	वातणो वातवो
A	वात	वातणो वातवो

I	वाडणा	वाडहि, वाडहिं
Ab	वाडणी, वाडओ	वाडहिंतो
G	वाडणी, वाडस्स	वाडण, वाडणं
L	वाडसि, वाडमि	वाडसु, वाडसु

198 Few other nouns of -s and -u endings have become Mas. Thus *āu* 'water' (*āpas f*), *teu* 'fire' (*tejas n*) *vacu* 'words' (*vacas n*)

The THEMES are taken from the final consonantal endings as well, mostly by dropping the final consonant *hatthi* 'elephant' (*hastin*), *tavass* 'ascetic' (*taṭastin*), *nāp* 'knower' (*jñānin*), *mehav* 'wise' (*medhavin*), *bambhayari* 'celibate monk' (*brahmacārin*), *pakkh* 'bird' (*pakṣin*), *sam* 'lord' (*svāmin*) *sasi* 'moon' (*śaśin*), *oyam* 'full of vigour' (*ojasvin*), *teyam* *jasam* etc *cakkavatt* 'sovereign king' (*cakravartin*), *mant* 'minister' (*mantrin*), *dand* 'staff bearer' (*dandin*), *sakkh* 'witness' (*sākṣin*), *jo* 'star' (*jyotiḥ*), *hav* 'oblation' (*havis*), and compounds with -*jña* 'to know' like *savvanu* 'omniscient' *vinnu* 'knower' etc. The weak base is found in *viu* 'knower' (*vidus*)

199 Few DERIVATIVES are apparent in these types of nouns. Root-nouns may be found in *vihs* 'fate' (*vi-dh*); *sandh* 'joint' (*san-dh*), *pahu* 'lord' (*pra-bhu*) *nā* 'relative' (*jñā-ti*), *vaph* 'fire' (*vah-ni*), *jantu* 'animal' (*jan-tu*), *maccu* 'death' (*mrt-yu*), *vāu* 'wind' (*cā-yu*), and a few others

200 ADDITIONAL FORMS I sing *atthiṇa*, *muṭṭhiṇa* after the analogy of *deveṇa*, L sing *rāo* (*rātrau*), *ghimisu* (*grīṣme*) as survivals from Sk V sing *gahāvai*, *muṇi*, *jambū* with the *plu* of the final, N V A *plu* *aggī*, *vāu*, *vāvo* *risao*, *bahave* (always so), *girisu*, *vagguhim* etc preserve the original short vowel in verses, Ab sing. *aggīu* *vāuu* show the weakening of the finals

201 ORIGIN Agreeing with Sk are *aggī* (*agnih*) *vāu* (*cāyuh*), *aggim* (*agnim*) *vāum* (*cayum*), *aggīṇā* (*agnina*) *vāuṇā* (*cāyuna*) *aggīh* (*agnibhik*), *vāūh* (*cayubhik*), *aggīṇam* (*agninām*) *vāūṇam* (*cayūnām*) N. A *plu* *aggīo*,

aggiō, *vāūō* from the fem declension like *maio*, A^h G. sing. *aggiō* *vāūō* from the consonantal declension of words like *balin* (*balinah*), G. sing *aggiṣṣa* etc from the -*a*-declension; L. sing. *aggiṣṣi* *aggiṣṣim* etc. from the pronominal declension or after the analogy of the -*a*-declension, Ab sing *aggiō* from the adverbial -*tas* with analogical lengthening cf. Pali, *cakkhuto*, N A plu *aggiṇo* from the -*an* declension, L plu *aggiṣu*, *vāusu* after the analogy of *aggiṇu*, *aggiṇam*, or after *devesu*.

202 Other Mas. words to be similarly declined are :

इमि	sage	पहु	lord	रवि	sun
उसु	arrow	पेपु	brother	रिउ	enemy
कइ	poet	बाहु	arm	विहि	fate
सेउ	fire	भिवसु	monk	ससु	enemy
मिहि	store	मरु	death	साहु	monk
पइ	husband	मणि	jewel	सेउ	bridge
पविउ	bird	मुणि	sage	इसि	elephant.

203 In A Vg the past tense of all the verbs is formed by adding the terminations *

I, II, III, p. इत्या (इसित्या) इसु (इसिसु)

It should be noted that these two forms are used for all the persons Similarly from other roots are formed :

संपन्न	to obtain	संपन्नित्या	संपन्निसु
रीय	to like	रीइत्या	रीइसु
पूय	to beg	पूइत्या	पूइसु
रीय	to wander	रीइत्या	रीइसु
विहर	to live	विहरित्या	विहरिसु
भुज	to eat	भुजित्या	भुजिसु
सव	to serve	सेवित्या	सेविसु

204 ORIGIN. Both these forms are originally of aorist. The singular termination -*stthā* or -*sttha* may come from the Sk -*stta* of the III. p. sing. Ātmanepada of the -*st* aorist. The form with the dental instead of the expected cerebral

leads Pischel to doubt the derivation. The plu. *-imsu*, according to Pischel, Geiger, comes from *-iṣuh* of the III p plu Parasmaipada of the *-iṣ* aorist. Gray explains the presence of the nasal as due to the contamination of **avattum* and *avattisum* (cf Sk *avartanī avartīṣur*) : c. of the *-a*-aorist and the *-iṣ*-aorist. For the dental of the singular Bloch suggests the influence of *-ttha* of *as-* or according to Smith it = due to the contamination of the thematic aorist.

205 All the three types of past tenses of Sk have left a few oft-used forms in AMg which are used in nearly all the persons and numbers thus suggesting that their original value is fully lost. The augment is kept in a few cases.

(1) IMPERFECT *as-* 'to be' *āsi, āsi*. Use *ke aham āsi* 'Who was I?' *amhe āsi* 'we were' *çattāsi mittā āsi* 'had four friends' *bru-* 'to speak' *abbavi*. Use *bālā smam vajanam abbavi* 'the ignorant men spoke these words'.

AORIST. Beside the regular forms I p sing *kṛ-* 'to do' *akarissam*, *pracch-* 'to ask' *pucchissam*. II p sing *kṛ akāsi akāsi*. Use *jamaham puvvā akāsi* 'which I did formerly' *jahā tayaṃ purā kammam akāsi* 'as we did the Kamma before', *vad-* 'to speak' *vajāsi* (like Pali *agamāsi*). III p sing *akāsi, akāsi, sthā-* 'to stand' *jhāsi*, *car-* 'to move' *acāsi*, *kath-* 'to tell' *kahesi*, *bhu-* 'to become' *bhūsi, ahesi*. I p plu *cas-* 'to live' *vucchamu* III p plu *vajāsi*. From causal base a form of the *s*-aorist *pacāceti*.

(111) PERFECT. *āhu, udāhu* and analogical *āhamasu* used for sing and plu as well.

206 More often the meaning of the past tense in AMg is expressed by using the past passive participle. It is formed by adding the termination *इय* to the root. So from the following roots.

हस	to laugh	हसिय	laughed
मज्ज	to speak	मज्जिय	spoken
पुच्छ	to ask	पुच्छिय	asked

रक्ख to protect	रक्खिय protected
चिंत to think	चिन्तिय thought
भक्ख to eat	भक्खिय eaten
पढ to fall	पडिय fallen

207 In many cases, however, the Sk. form of the past passive participle is changed according to the ordinary rules of phonology. The following are the most important of such forms :

गम to go	गय कर to do	कय, कड, दे to give	दिअ
ज्ञाण to know	जाय आरभ to begin	आरद ने to carry	नीय
छिद् to cut	छिअ यध to bind	यद मर to die	मय
लुह to obtain	लुह पय ✓ to cook	पक् पास to see ✓	दिह
गा to sing	गीय नस to vanish	नड पविस to enter	पविह
पाव to obtain	पक् तर ✓ to cross	तिण्ण चिह to stand	ठिय
सुण to hear ✓	सुय चय ✓ to fall	चुय बंध to bind	यद
हण to kill	हय डह to born	दहु वय to speak	मुत्त

208 The PAST PASSIVE PARTICIPLE forms of Sk formed by the accented suffix *-īd* and preceded by the vowel *-i-* are generalised in AMg so as to give rise to the regular mode of formation. But as in Sk many of the past participles had assumed the value of nouns and adjectives and were not felt as verbal forms, most of them were directly taken over in AMg. with the necessary phonetic changes.

(i) With the suffix *-īd* and the weak grade of the base:

(a) roots ending in vowels *kṛ-* 'to do' *kaya*, *kada* ; *kṛī-* 'to buy' *kīya*, *gai-* 'to sing' *giya* *cyu-* 'to fall' *cuya* ; *jā-* 'to be burn' *jāya*, *yā-* 'to go' *jāya*, *ji-* 'to conquer' *jiya*, *dhyai-* 'to think' *jhāya*, *sthā* 'to stand' *ṭhiya*, *snā-* 'to bathe' *phāya*, *dhu-* 'to shake' *dhuya*, *jñā-* 'to know' *nāya*, *nī-* 'to lead' *nīya*, *pā-* 'to drink' *pīya*, *bhī-* 'to fear' *bhīya*, *bhū-* 'to become' *bhūya*, *mṛ-* 'to die' *māya*, *vā-* 'to blow' *vāya* ; *śru-* 'to hear' *suya*, *hṛ-* 'to take away' *haya*, *haḍa* ,

(b) roots ending in surd consonants: *ājñāp-* 'to order' *ānatta*, *kpp-* 'to throw' *khutta*, *sthāp-* 'to place' *thaviya*, *tap-* 'to heat' *tatta*; *prāp-* 'to get' *paṭṭa*; *pravṛt-* 'to start' *payatta*, *pavattā*, *pracch-* 'to ask' *puttha*, *muc-* 'to release' *mutta*; *lup-* 'to conceal' *lutta*, *vṛt-* 'to turn' *vaṭṭa*, *vijñāp-* 'to request' *vinnaṭṭa*, *svap-* 'to sleep' *sutta*; *vac-* 'to speak' *vutta*,

(c) roots ending in sonants *aparadh-* 'to be guilty' *avaraddha*, *ārabh-* 'to begin' *araddha*, *ādhatta*, *krudh-* 'to get angry' *kuddha*, *grāh-* 'to be attached' *giddha*, *gadhiya*; *śyaj-* 'to abandon' *caṭṭa*, *yuj-* 'to join' *jutta*, *pavutta*, *badh-* 'to bind' *baddha*, *budh-* 'to know' *buddha*, *bhuj-* 'to enjoy' *bhutta*, *raj-* 'to colour' *ratta*, *rudh-* 'to obstruct' *ruddha*; *labh-* 'to get' *laddha*, *vidh-* 'to pierce' *viddha*, *siddh-* 'to accomplish' *siddha*, *iudh-* 'to purify' *suddha*, *han-* 'to kill' *haya*,

(d) roots ending in nasals *kam-* 'to love' *kanta*; *krām-* 'to step' *kanta*, *kamiya*, *klām-* 'to languish' *kīlanta*; *khan-* 'to dig' *khāya* *gam-* 'to go' *gaya*, *dam-* 'to control' *danta*, *nam-* 'to bend' *naya*, *ram-* 'to take delight' *raya*;

(e) roots ending in sibilants: *upaviś-* 'to sit' *uvavittā*, *hrs-* 'to drag' *kaddha* *klis-* 'to be troubled' *kilittā*, *gaveś-* 'to seek' *gavittā* *tras-* 'to frighten' *taṭṭha*, *śus-* 'to be satisfied' *ṭutta*, *damś-* 'to bite' *daṭṭha*, *dṛś-* 'to see' *diṭṭha*, *naś-* 'to vanish' *naṭṭha*, *praviś-* 'to enter' *paṭṭha*, *muś-* 'to rob' *muttha*, *ruś-* 'to be angry' *ruṭṭha*; *vṛś-* 'to rain' *vuttha*, *lās-* 'to rule' *ṣittā*,

(f) roots ending in *h*: *grāh-* 'to take' *gāhiya*; *guh-* 'to conceal' *gūḍha*, *dah-* 'to burn' *daddha* *muh-* 'to be deluded' *mūḍha*, *ruh-* 'to grow' *rūḍha*, *lih-* 'to lick' *liḍha*, *vah-* 'to carry' *vūḍha*, *sah-* 'to bear' *soḍha*.

(ii) With *-ta* differing from Sk *las-* 'to desire' *laṭṭha*; *vas-* 'to live' *vaṭṭha*, *frut-* 'to break' *ṭutta*, *samlap-* 'to converse' *samlatta*

(iii) With *-sta* from the present base *tras-* *taṭṭya*; *tap-* *taṭṭya*, *yaj-* *jaṭṭha*, *samavasṛ-* *samosariya*, *vismṛ-* *vissariya*, *ś-* *icchiya*, *pracch-* *pucchiya*.

(iv) With *-na khid-* 'to become exhausted' *khinna*, *ci* 'to collect' *ciṇṇa*, *chad* 'to cover' *channa*, *chud* 'to cut' *chinna*, *ḥ* 'to grow old' *ḥinna*, *ḥuṇṇa*, *ṭ-* 'to cross' *tinna*, *da* 'to give' *dinna*, *palaya* 'to run away' *palāṇa*, *prapad* 'to get' *pavanna bhaj-* 'to break' *bhagga bhid-* 'to break' *bhinna rud* 'to cry' *ruṇṇa*, *lag* 'to stick' *lagga*, *ṣak* 'to be able' *sakka ha-* 'to abandon' *hīṇa*

(v) Substitutes *pac-* 'to cook' *pikka*, *sphut* 'to bloom' *phulla*

209 The use of the p p p depends upon the nature of the verb

(i) If the verb is transitive the logical subject is put in the Inst, the object in the Nom and the participle agrees with the object in number and gender वणीमग्नौ भक्षं भक्षितम् । The food was eaten by the beggar = the beggar ate the food वग्धेन मिमो दिदौ । The tiger saw the deer. ज्यूगो फलाइ नीयाइ । The fox took off the fruits

(ii) If the verb is intransitive the subject is put in the Nom and the participle agrees with it in number and gender स गमो । He went रामो नगरात्तो पयिओ । Rāma started from the town

(iii) Sometimes the object is suppressed or the whole sentence forms the object of a verb when the participle is put in the neutre gender and singular number तेण चित्तिर्य । He thought रामेण भणिय । Rāma spoke इह पुत्ते महेसिणा । Thus it was said by the great sage

210 Compare the following active and passive constructions in the past tense and p p p respectively

i मणुस्सा भणिसु । मणुस्सेहि भणिये ।

ii कइं फलं भक्षितया । कइणा फलं भक्षितम् ।

iii गणी घम्म भासित्था । गणिणा घम्मो भासितो ।

iv इसिणो वयाइ पालिसु । इसीहि वयाइ पालियाइ ।

For the uses of p p p cf 445 450

211 (I) Decline in full मुनि, हरिय, मञ्जु, साहु

(II) 1 सियालेण मज्झो¹ हत्थी दिट्ठो। 2 साहुणा चित्थि²। 3 हसिणा मक्खो लद्धो। 4 सिहो आगमो। 5 जू³ पराहया पण्डवा वर्ण गच्छि⁴सु। 6 गुरणा भणिय। 7 तेण कालेण सेण समण⁵ कुण्डगामे नयरे सिद्धत्थो नाम⁶ खल्लिओ होत्था। 8 सो य समणस्स महावीरस्स जणओ भासि। 9 अइयम्मि कालम्मि करैहि समुदे एगो दीहो सेउ वद्धो। 10 रामेण रावणो पराहओ। 11 ईसरेण कदे⁷ छोए। 12 मणिया निवेण देवी। रायहंसो विष सब पुत्तो होइ। पडिसुय दवीए। परितुट्ठा चित्तण। अहंत्तो की वि⁸ कालो। जाओ तीए दोहलो। संपादिओ सो निवेण। पसूया पसा। जाओ दारगो कय बद्धावणय। कय नाम⁹ रायहंसो लि।

212 1 Sages performed penance 2 The jewel fell into the ocean 3 The fire burnt the forest, birds, beasts and trees 4 The monk preached religion 5 He sang a song 6 People asked questions to the ascetic 7 The king thought of the causes of the battle. 8 He cut the head of the enemy with the sword 9 The poet praised the merits of the king 10 The sage obtained liberation

213 Use the past passive participles in the following sentences 1 पई मज्जाए विउल्लई अलंकाराई देइत्था। 2 जणा पेक्खणग गच्छि¹सु। 3 पवित्तणो आगासे उट्ठि²सु। 4 सेणा दियस्स पोय हरि³सु। 5 समणा कदिणेण तवेण देवा सिद्धा य भवि⁴सु।

214 Put the following sentences in the active voice - 1 महावीरेण संसारसागरो तिण्णो। 2 भिस्सु नयरीए उज्जाणे ठिओ। 3 कण्हेण सरारं अलंकारेहि विभूसिय। 4 मिगा गहणे रण्णे पलाह्या। 5 रामेण केगईए आजा पालिया।

LESSON SIX

215 Neuter nouns ending in इ and उ are declined like the corresponding Mas nouns except in the N. V. and A.

N. A.	दहि	V.	दहि	दहीइ, दहीणि
N. A.	महु	V.	महु	महूइ, महूणि

In all the remaining cases they have the same forms as Mas. nouns ending in इ and उ (cf. 197).

Other nouns are -

अक्षि	eye	दाव	wood	वारि	water
असु	tears	धनु	bow	सप्पि	ghee
जाड	life	रेणु	dust	सालि	rice
वसु	eye	वसु	object		

216 A few masculine nouns have become neuter, *sālipā* 'rice' (*sāli*), *oṭhīpā* 'rice' (*oṭhī*), *heṭum* 'causes' (*hetu*)

A number of Neuter nouns are included in this type by dropping their final consonant, *cakkhu* 'eye' (*cakṣu*), *āyu* 'life' (*āyus*), *dhanu* 'bow' (*dhanus*) *sappi* 'ghee' (*sarpis*)

As regards origin the Plu forms show the normal development met with in nouns ending in -a. The singular forms with the anusvāra *daḥm*, *maḥm* are either due to analogy of *vaṇam* or are due to the nasalisation of the final vowel, a beginning of which is found in the *anunāsika* preached by Pāṇini in such cases (Sk *dadhī*, *madhū*)

217 FORMATION OF THE FUTURE

The first set of terminations of the future are :

I p.	इस्सामि, इस्स	इस्सामो
II p.	इस्ससि	इस्सह
III. p	इस्सइ	इस्सन्ति

It will be seen that the terminations of future are formed by prefixing to the terminations of the present the

characteristic future mark *-issa-* corresponding in Sk *īṣya-*. Like Sanskrit the *-i-* may be dropped after stems ending in *-e-* and *-o-* (*nessāmi*, *nessāmi*, *hossāmi*, *hoissāmi*) while *i* is retained unlike Sk after stems ending in *-ā* (*ṭhāissāmi* Sk. *dāsyāmi*). The reason for this distinction is to be found in the fact that while *-e-* and *-o-* can be pronounced short before the conjunct *-ssa-*, *ā* could not be so pronounced without modifying the appearance of the root (**ṭhāissāmi*). This is the commonest method of forming the future in AMg.

218 The future forms of a root like कर 'to do' will be —

I. p	करिस्सामि, करिस्सं	करिस्सामो
II. p	करिस्ससि,	करिस्सह
III. p	करिस्सह	करिस्सन्ति

The base used in forming this future is nearly identical with that of the present. Thus *j-* 'to conquer' *jissasai*; *bhū-* 'to become' *bhavisasai*, *hossai*, *hokkhasai*, *vihar-* 'to wander' *viharissasai*, *ī-* 'to cross' *tarissasai*, *gam-* 'to go' *gamissasai*, *gacchissasai*, *sthā-* 'to stand' *cississasai*, *ṭhāissasai*; *prekṣ-* 'to see' *pekkhissasai*, *pecchissasai*, *labh-* 'to get' *labhissasai*, *pracch-* 'to ask' *pucchissasai*, *pravi-* 'to enter' *patississasai*, *pravraj-* 'to become a monk' *patvassissasai*, *prajan-* 'to give birth' *paṇassasai*, *dā-* 'to give' *dassissasai*, *pratjā-* 'to renounce' *paccekkhissasai*, *nirud-* 'to extinguish' *niruddassasai*, *i-* 'to go' *essāmi*, *vid-* 'to know' *vedissasai*, *iraddhā-* 'to put faith' *saddhassasai*, *ci-* 'to collect' *cississasai*, *śru-* 'to hear' *suṇissasai*, *prāp-* 'to obtain' *pāṇissasai*, *bhid-* 'to break' *bhindissasai*, *kr-* 'to do' *karissasai* (*vikr-* 'to produce by magic' *vicarissasai*), *jā-* 'to know' *jāṇissasai*, *grah-* 'to take' *geṇhasasai*, *badh-* 'to bind' *bandhissasai*, *bhap-* 'to speak' *bhaṇissasai*.

219 Another method of forming the future is to add the following set of terminations

I. p.	इदिमि, इहामि	इदिमो, इहामो
II p.	इदिसि,	इदिह
III p.	इदिह	इदिन्ति

These terminations are formed by prefixing *-shi-* to the terminations of the present. In all probability it represents a phonetic variation of *-ssa-* which arose by simplification and change of *-s-* to *-h* beginning with roots ending in long vowels. When the root ends in a long vowel the terminations drop their initial *s-*. The forms like *nehsmi*, *nehsmo* go back to *neśyāmi*, *neśyāmah*, the *-y* explaining the presence of *s-*.

220 The future forms of a root like पास 'to see'

I. p	पासिहिमि, पासिहामि	पासिहिमो, पासिहामो
II p.	पासिहिमि	पासिहिह
III. p.	पासिहिह	पासिहिमि

and of a root like ने 'to lead'

I p	नेहिमि	नेहिमो
II p.	नेहिसि	नेहिह
III p	नेहिह	नेहिमि

221 Forms of this future are *ni-* 'to lead' *nehmi*, *bhū-* 'to become' *bhavishmi*, *ho-* 'to cross' *tarishmi*, *gai-* 'to sing' *gāhmi*, *ī-* 'to go' *acchishmi* (?) *gam* 'to go' *gamishmi*, *gacchishmi*, *pā-* 'to drink' *pahmi*, *sthā-* 'to stand' *sthāhmi*, *uṣṣhishmi*, *pravi-* 'to enter' *pavishmi*, *saj-* 'to cling' *sajjishmi*, *grāh-* 'to covet' *grāhishmi*, *muh-* 'to be attached' *mujjishmi*, *budh-* 'to know' *bujjishmi*, *sīdh-* 'to accomplish' *sijjishmi*, *vaj-* 'to go' *vaccishmi*, *pavvashmi*, *man-* 'to think' *mannehī*, *prajan-* 'to give birth' *payahmi*, *i-* 'to go' *ehmi*, *da-* 'to give' *dāhmi*, *prāp-* 'to obtain' *paupishmi*, *ī-* 'to be able' *sakkehi*, *chid-* 'to cut' *chindishmi*, *bhuj-* 'to enjoy' *bhujjishmi*, *kr-* 'to do' *karishmi*, *kāhmi*, *jñā-* 'to know' *jāhmi*, *nāhmi*, *bhan-* 'to speak' *bhañishmi*.

222 In case of a few roots the future is formed by adding the terminations of the simple present to a peculiar future base of the root irregularly formed. Thus from the root वय 'to speak' the future base is वोच्छ and the future forms are —

I. p.	घोच्छामि	घोच्छ	घोच्छामो
II. p.	घोच्छसि		घोच्छह
III p.	घोच्छइ		घाच्छन्ति

The following roots have special future bases :-

the root	the future base	3. p. sing
छिद् to cut	छेच्छ	छेच्छइ
दे to give	दच्छ	दच्छइ
भुज to eat	भोच्छ	भोच्छइ
मुप to abandon	मोच्छ	मोच्छइ
रय to cry	रोच्छ	रोच्छइ
विद् to know	वेच्छ	वेच्छइ
शृण to hear	सोच्छ	सोच्छइ

223 These are in reality forms derived from Sk future forms with the suffix *śya-* without the binding vowel *i-* to verbs ending in consonants which give rise to the conjunct group *-kṣa-* which becomes either *-ccha-* or *-kṣha-*. Thus we have, further, *gam* 'to go' *gacchāmī* (identical with the ordinary present), *dyi-* 'to see' *dacchāmī*, *pekkhāmī*, *bhuj-* 'to eat' *bhokkhamī* and *bhū-* 'to become' *hokkhamī* (analogically formed)

224 ADDITIONAL FORMS of the future are I p sing. *hokkhamī*, *hokkham*, *pahāmī*, *pāham*, *daccham*, *kāham*, *essāmī*, I p plu *pahāmo*, *vakkhāmo*, *kahāmo*, II p sing. *pāhisi*, *nāhisi* II p plu *kahha*, *dātittha*, III. p. sing. *kahi*, *nehī*, III p plu *uvapehanti*

225 The first person pronoun अहं (अस्मद्) is declined as follows —

N	अह, हं	अम्हे, वय
A	मम, मं, मे	अम्हे, ये
I.	मए, मइ, मे	अम्हेहि
Ab	ममाओ, मचो	अम्हेहिन्तो
G	मम, मइ, मज्ज, मे	अम्हाणं, अम्ह, लो
L	ममसि, मइ	अम्हेसु

226 Sk forms continued are *aham*, *vayam*, *mam* (*mām*) *mama*, *mai*, N sing *ahayam* comes from *ahakām*, *ham* from *aham* after vowels, A *mamam* is G *mama* with analogical anusvāra, I *mae* (weakened form *mai*) is according to Bloch either a combination of *majā* and *me* or due to nominal inflection Ab *mamatto* is from G *mama* and *-tas*, *matto* from *mat* and *-tas*, *mamāo* analogically after *devāo* with *mama* as the base, *majjha* is Sk D. *mahyam* and *maha* goes back to I-E **meghe*, the plu *amhe* is Vedic *amśe* (Pischel), G *amham* is the base *amha* with the consonantal ending *-ām*, *amhāṇam* from **asmānām* and similarly all plural forms after the *-a* declension.

✓ 227 The present active participle is formed by adding अस्त or माण to the root

कर	to do	करंत,	करमाण	doing
चर	to move	चरंत,	चरमाण	moving
चिह्न	to stand	चिह्नंत,	चिह्नमाण	standing
जल	to burn	जलंत,	जलमाण	burning
पास	to see	पासेत,	पासमाण	seeing

If the root ends in the long vowel ए or ओ the termination अस्त drops its अ,

दे	to give	देन्त	giving
हो	to be	होन्त	being

After आ it becomes यन्त

गा	to sing	गायन्त	singing
वा	to blow	वायन्त	blowing

These participles form their feminine bases by adding ई - पासमाणी (a woman) who is seeing, गायन्ती a singing woman.

228 The strong form of the suffix *-anta-* of the Parasmaipada is generalised. The Ātmanepada suffix *-māṇa* is used for all verbs ending in *-a*. Moreover a number of forms are taken from Sk or are produced analogically *-as-* 'to be' *santa*, *samaṇa*, an adverbial formation *jayam*, *puṭṭhavam*; with the suffix *-māṇa* *agamamāṇa* *āḍhāyamāṇa*, with the suffix *-aṇa* and *-īna* *vihammaṇa*, *āsīṇa meliṇa*

The heavy termination *-māna* cannot be easily applied to roots ending in long vowels (*-ā, -e, -o* in AMg) So these assume a stem ending in *-a* (*ya*). *śi-* 'to lie down' *sayamāna* but Pali, *semāna*), *gai-* 'to sing' *gāyamāna*, *dā-* 'to give' *deyamāna*, *sthā-* 'to stand' *sthāyamāna*, *dhyai-* 'to think' *jhyāyamāna*, Hem gives a form like *homāna*, which cannot be illustrated After *-e-* we have *kāremāna*, *āhāremāna*

229 These participles are used as adjectives meaning 'doing' and qualify the noun in Gender, Number and Case. संजमं चरमाणो भिक्षु सोक्ख पाउण्ह। The monk practising self-control obtains liberation संजमं अनुपालतेण महावीरेण बहुह दुक्खाह अनुभूयाह। Mahāvīra, practising self control, suffered many miseries अजय भुंजमाणो उ पाणभूयाह्हिंसह। While eating carelessly he kills many living beings केसिमेव हुवन्तं तु गायमी हणमन्वधी। Goyama spoke thus to Kesi who was speaking in that manner

Cf for use 440-444

230 1 अजयं चरमाणो पाणभूयाह्हिंसह। 2 अह पडमचरियं समासेग बोक्खामि। 3 माहणा अग्गिसि सप्पि पखिञ्चन्ति। 4 से खत्तिए सुणमाणे भणइ न सुणेमि ति, असुणमाणे भणइ सुणेमि ति। 5 से महामुणी रीयंते चाराणसिं पुरिं पत्ते। 6 जइ जाणन्ता वि न कहिस्सह ता सध्वे निग्गाहिस्सामि। 7 भइ लहइ जियन्तो जो य मओ सो मओ खेव। 8 वप्पहियकुद्वे मए जं हर वरिसिहिसि नीसेस थ भुवण भरिहिसि। 9 अयं गच्छन्तस्स वि रविणो किरणा उट्ठं चियं कुरन्ति। 10 अहं पुण कह एत्तिएण कालेण वचिस्सामि। 11 अज मे मेहे आगमिस्सह असोगो। 12 मए अजुत्तं कयं न पुणेणं एवं करिस्सामि। 13 दो वि विहरन्ता पादलिपुत्तं पत्ता। 14 सो य गोयं गायन्तो सयल जणं रंजइ। 15 कुणालो मणइ 'मह नेदणी संपह रजं करिही'। 16 हे नरणाह, कयथा अग्गे, अग्हाण जाविय सफल। 17 सपह सुरहदेसाम्मट्तिथनमणत्थं वचिस्सामो अन्नसमयमि एरिसो सत्थो मग्गे न होहिइ।

231 1 In the town of Kundaggāma Mahāvīra will be born in the family of Siddhattha 2 Tisālā will give birth to him 3 In the household he will live for thirty

326 In the plu -*mo* and -*ha* are taken from the present indicative, while the peculiar form of I p plu *gacchamha*, *cīṣṭhamha* is derived by Pischel as based on the injunctive of the 3-2orist found in Veda as *geṣma jeṣma* etc. Before the terminations *mu*, *mo* and -*ha*, the preceding vowel is long

236 A root of Class I वृह 'to be' will be conjugated as :

I p	वृहामु	वृहामा
II p	वृह वृहसु, वृहाहि	वृहह
III p	वृहउ	वृहन्तु

A root of Class II कर 'to do'

I p	करेमु	करेमो
II p	कर, करेसु, करेहि	करेह
III p	करेउ	करेन्तु

A root of Class III जा 'to go'

I p	जामु	जामो
II p	जामु, जाहि	जाह
III p	जाउ	जायन्तु

For the use cf 430-432

237 The I p sing form is known from the grammarians only. Schubring notes a single form *demu*. Alsdorf explains it as the plu form used for the singular. II p. sing *kāresu*, *bhūnjasu*, *jasu*, *kahasu*, *saddahasu*, *khamasu*, *varasu*, *sarasu*, *kuṇasu* the athematic termination *hi* (*dhi*) is extended *bhanahi*, *gacchahi*, *janahi*, *bhūñjahi*, *vasahi*, *harahi*, *vandahi*, *viśarahi*, *karehi*, *maggehi*, *hohi*, the mere stem, *bhaṇa*, *gaccha*, *peccha*, *viṣṇīca* I p plu and II p plu. are forms of the indicative *gacchamo*, *genhamo*, *hanaha*, *bhaṇaha*, *payaha*, etc

238 The second person pronoun तुम्ह (युष्मद्) is declined as follows —

N	तुम, त, तुमे	तुम्हे, तुज्जे, तुम्मे
A.	तुम, ते	तुम्हे, तुज्जे, तुम्मे, मे
✓ I	तुप, तुमे, तप, तुमप	तुम्हेहि, तुज्जेहि, तुम्मेहि
Ab	तुमाभी, तुमचो	तुम्हेहितो, तुम्मेहितो
✓ G	तव, ते, तुज्ज, तुम्ह, तुद	तुम्हाणं तुम्हं, तुम्हं
✓ L	तुमंसि, तद, तुमम्मि	तुम्हेसु, तुज्जेसु, तुम्मेसु

N sing *tumam* continues the dissyllabic form of Vedic *tuvam*, the *m*- as after *mamam* G *tuha* after *maha*, *tubbham* from Sk dative *tubhyam*, *tujjha* after *majjha* in the plural *t* is carried throughout from the singular. Three bases *tujjha*, *tubbha* and *tumha* are analogically declined in the plural

239 1 तुम्हे मा आवह¹, न एव तुम्हाणे भव। 2 उज्जाणे गच्छिस्सं जुजेहि रह। 3. मा तुम पावा धम्मा फुसन्तु। 4 निवहणी पदं अप्पमाप्पणं² पालेन्तु। 5 तुम्हे सुहसुहेण³ जीवह। 6 वेहयं गच्छसु जवत्तं पूयाहि। 7 सन्वे जीया सिद्धिं पाउणन्तु। 8 न को वि निरप पडड। 9 जणा पावणेण वा जलेण वा सिद्धिं न पाउणन्ति। 10 तुह बलाभी मज्झ बल अदिग। 11 सद्य वा असच्चे वा तुमं धिय मुणसि। 12 गच्छह ■ देवाणुप्पिया विजयवद्धमाणे सेवे महया सहेण एवं वयह। 13 वेज्जो गिलाणस्स भोसह देड। 14 असाहणे ससग्गि चय। 15 बालय तुह सीगस्स कारण कहहि। 16¹ पुस्स बालस्स बालत्ते। 1/ पायवा ऊळतु फलतुय। 18 मा करड को वि गम्भे एत्थ भासरम्मि संसरि। 19 रिसहनाहं नमह। 20 मज्झ पासो पसीयड।

240 1 Rāma, go to the garden and bring the bark of the tree for me 2 Let there be rain in the country. 3 Show your strength on the battle field and conquer your enemies 4 Bind the elephant with the rope and take her out of the thicket 5 O monks, believe in religion and obtain peace ■ Let us not show delight in birth and aversion to⁴ death 7 Child, always obey the

father and mother and respect thy preceptor 8 Let us give food to the hungry and water to the thirsty 9 Do not go by the path of sin, leave off pride and serve the wise 10 Always praise merits of the people and hide their faults

LESSON EIGHT

241 Feminine nouns ending in इ or ऊ are declined exactly like those ending in इ and ऊ except in the Loc sing where those with long vowels have only one form in ष

The declension of मही 'earth' will be —

N	मही	मही, महीभो
V	महि	
A	माह	मही, महीभो
I	महीए	महीहि, महीाह
Ab	महीभो	महीहिन्तो
G	महीए	महीण महीण
L	महीए	महीसु महीसु

Other words to be similarly declined are —

कोडी crore	घाई	nurse	पृथ्वी earth
गावी cow	नई	river	सिरी Goddess of wealth
छाही shade	नलिनी	lotus	सेढा stair case
तण् body	पदिहारी	door keeper	हिरी shame

242 Many nouns adjectives and participles form their feminine with the suffix ि *danti* 'giving' *gacchanti* 'going' *karemanī* 'doing' *bhagavatī* 'venerable' *guttarī* 'pregnant' *gharīṇī* 'mistress of the house' *astarīṇī* (*nara*) 'leaking

boat' *bambhacārīṇī* 'celibate woman' *ragghī* 'a tigress'
migī 'a female deer' *hatthūṇī* 'female elephant' *kalabhi* 'a
 female young elephant' *māhaṇī* 'a Brahmin woman' *samaṇī*
 'a nun' *niggantthī* 'a nun' With the suffix *ṇī* *bhikkhūṇī*
 'a nun' *gahavāṇī* 'mistress of the household' *sāhūṇī*
 'nun' *sisinī* female pupil *khattiyāṇī* 'wife of a kh' *jakkhūṇī*
 'demi goddess' *sāṇī* 'bitch' A few root nouns extended tal
 'words' (*tāc*) *gūṇī* 'cow' (*gau*)

243 THE POTENTIAL MOOD

The terminations are :

I p	एज्जा, एज्जामि	एज्जाम
II p	एज्जा, एज्जामि, एज्जादि	एज्जाह
III p	ए, एज्जा,	एज्जा

These terminations are applied to all the roots directly. They retain their -e after the roots ending in -ā but lose it after verbs ending in e and -o. The -e- is often represented by i-

244 The potential forms of वाम 'to see'

I p,	वासेज्जा, वासेज्जामि,	वासेज्जाम
II p	वासेज्जा वासेज्जामि, वासेज्जादि	वासेज्जाह
III p	वाम, वासज्जा	वासज्जा

For the use cf 433 437

245 I p sing *hanejjā*, *bandhejjā*, *taṇhejjā*, *idhejjā*, *ṇḍhejjā*, *muṇhejjā*, *laṇhejjā* with the final vowel shortened *karejja* *lahejja*, with the inflection of the present *karejjāmi* found rarely

II p sing *udāharejjā* *atadāharejjā*, with short final *ṇḍarejjā* with present in l-ction -i *payḍejjāmi* *parakkamejjāmi*, *caṇḍejjāmi* with the termination -e *ḍāre* *gacche*, *parāḍa* *care* etc with the vowel before short *ḥarejjāmi*, *ejjāmi*, *caruṇejjāmi* with the imperative in inflections -ā, -u *carāḍejjāhi*, *ḍāharejjāmi*, *karejjāmi* *sāḍejjāmi*.

III. p sing *vr̥aṣṣeṣṣa*, *paḥareṣṣa*, *kuppeṣṣa*, *labheṣṣa*, *rakkheṣṣa* with short final *vr̥aṣṣeṣṣa* *seveṣṣa* with the termination *e* *gṣṣhe*, *harise*, *kṣṣe*, *care*, *citthe*, *labhe*, *dah*

I p plu are not met with II p plu with the imperative ending *bhaveṣṣaha* *mihareṣṣaha* *khameṣṣaha*, *kaheṣṣaha* III p plu *agaccheṣṣa*, *manne* (used in plural)

246 Remnants of Sk forms are *sṣya* (*sṣyat*) 'it may be', *kṣṣya* (*kṣṣyat*) 'he may do', *buṣya* (*bruṣyat*) 'he may speak', *haṣṣya* (*haṣṣyat*) 'he may kill'

Pischel further regards the adverbial use of *sakka* as Vedic *śakyat* *labḥha* as *labḥyat*

The precative forms are *hoṣṣa* (*bhūṣyat*) 'it may happen', *hoṣṣam* *hoṣṣasi* *deṣṣa* (*deyat*) 'he may give' *samḍheṣṣa* (*samḍheyat*)

247 ORIGIN Jacobi derived the form of the potential *kareṣṣa* from the form of the thematic conjugation (*bhaveyam*) Pischel takes it to represent the termination of the athematic conjugation (*yat*) applied to the present base **karyat* becoming by Svarabhakti **karīyat* and *karīṣṣa* *kareṣṣa* So in his opinion *i* is the original vowel which may have become *e* under the influence of the present indicative forms Geiger explains the corresponding form in Pāli as due to the analogy of the inherited forms on the form of the first person *kareyyam* supplied with the terminations of the present Bloch suggests that it may be due to contamination of the inherited form like *kuppe* with the form like *deṣṣa* giving *kuppeṣṣa* Gray thinks of contamination of the optative and the Vedic subjunctive

248 The Gerund in AMg is formed in many ways The following are the regular terminations in form it —

(i) इत्ता or एत्ता करित्ता, करेत्ता having done, गच्छित्ता गच्छेत्ता having gone, हसित्ता, हसेत्ता having laughed भणित्ता भणेत्ता having said, खवित्ता, खवेत्ता having destroyed, दणित्ता दणेत्ता having beaten

(ii) इत्ताण or एत्ताण : पासित्ताण, पासेत्ताण having seen ;
 छदित्ताण, छदेत्ताण having obtained.

(iii) इत्तु or एत्तु : भुजित्तु having enjoyed; बंधित्तु having bound.

(iv) इक्क after roots ending in अः करिक्क having done,
 पासिक्क having seen, with उक्क after roots ending in other
 vowels. दाक्क having given, राक्क having placed.

249 The distinction in Classical Sk between the suffixes
 -*tvā* for primary roots and -*ya* for roots with preverbs is not
 to be found in the AMg. wherein it agrees with the Epics. The
 extension of the additional element in -*na* is to be found in
 all cases, a rare illustration of which has been preserved by
 the grammarians in *pitvīna* (Pāṇini). The use of *i-* as a
 binding vowel is much more extensive in AMg. and the
 base is in many cases that of the present (and not
 necessarily weak as in Sk.)

(i) Sk -*tvā* becomes *ttā* : *vandittā* 'having bowed',
vasittā 'having lived', *casttā* 'having abandoned', *gantā* (Pāli
gantvā but Sk *gatvā*) 'having gone', *vantā* 'having vomited',
hanta 'having killed', *bhavittā* 'becoming', *pivittā* 'drink-
 ing', *muttā* 'leaving', *apugacchuttā* 'following'.

(ii) -*ttāṇam* from **-tāṇam* : *duruhuttāṇam* 'having
 mounted', *cittittāṇam* 'having stood', *āpucchittāṇam* 'having
 taken leave'.

(v) -*ccāpa* from *-*ccāna* *huccāpa* 'abandoning', *pacāpa* 'knowing'.

(vi) -*ja*- assimilated - *uralabbha* 'having obtained' *nikkharima* 'going out', *pakkhuppa* 'throwing', *samārabbhā* 'beginning', *abhuruppa* 'climbing', *pariccajja* 'abandoning', *tiukkamma* 'transgressing', *pappa* 'obtaining', *pariggijjha* 'receiving', *samecca* 'coming together', *dhacca* 'suddenly', *passa* 'seeing', *parissa* 'entertaining', *nissamma* 'hearing'.

(vii) -*ja*- separated by anasyxis *anupālija* 'observing', *dotiija* 'mounting', *paḍicajjija* 'accepting', *pariccaija* 'abandoning', *peccija* 'seeing', *thupija* 'praising', *chindija* 'cutting', *labhija* 'getting', *dhupija* 'shaking off', sometimes the -*ja*- is lengthened (cf. Vedic -*īja* - *ījā*), *tiḥāniya*, *viḍāniya* *dṭṭhiya* etc.; sometimes extended by -*na* after analogy of other forms *ācisiyāna* 'having pressed', *lahiyāna* 'having got', *paripāsiyāna* 'having oppressed', *āruṇiyāna* 'getting angry'.

(viii) -*ja*- after roots ending in vowels: *parinnāja* 'knowing', *ādāja* 'taking', *gahāja* 'receiving', *jahāja* 'abandoning'. In many cases the final sound is -*e* *parinnāde*, *samāyde*, *āyde* *upāhde*, *peḍāde*, *nissāde*, *samkhāde* which are regarded by Pischel as 1 sing. of 1em nouns in -*ā*. It is more convenient to regard the change of -*ja* to *e* which Pischel expressly denies.

(ix) -*ssu*- *ssu* (Pischel regards them as Infinitives in *ssu* used as Gerunds): *kassu* 'doing', *avahassu*, *dāssu*, *āḥassu*, *udāssu* *vandissu*, *caṭṭu*, *āṭṭu*, *ānissu* etc.

250 When two acts are performed by the same subject one after another the verb expressing the first is put in the form of a gerund *amhā kāmā vāṭṭamā mīrāṃ mātṭā*. A monk becomes liberated after the destruction of the Kammas *vīrāṃ vāṭṭamā vūṭṭamā vātṭā*: Having heard the verse Goyama asks

These gerunds may also form a negative form by

prefixing अ or अण् to them Thus अणापुच्छिता 'without asking', अगच्छिता 'without going'.

॥

251 1 महावीरस्स पावयण सुणिज्ज गणहरो भासइ । 2 तएण सा काली देवी समणस्स भेतिय एवमह सुणिता घरणीयलसि निवडिया । 3. महुत्तरेण आसथा समाणी उट्ठिता एवं वयासी । 4 से कूटगाहे सुबहु पावकम्म समजिणिता पैच वाससयाइ परमाउय पालइता । 5 सो चण्डरहो देवउलं अवकमिज्ज नई गओ । 6 विसाव मोत्तण लहु अवकमसु । 7 कह चरे कहं चिह्ने कह भासे कह सए । कह भासम्तो भुत्तो पाव कम्म न यंचइ । 8 जय चरे जयं चिह्ने जय भासे जयं सए । जय भासम्तो भुज्जन्तो पावं कम्म न बधइ ॥ 9 मेहावी सुद्धं जीयिये आयरे । 10 कयाइ दुवए पि सुहस्स मूल हवेज्ज । 11 सच्चेण भलिये जए । 12 सत्तुणो गुणाइ पि गेण्हेजा न उण गुरणो दोसाइ । 13 रक्खिज्ज कोइ विणएज्ज माणं माय न सेवेज्ज पयहेज्ज लोई । 14 सुपुरिसाण हिपयाइ सरुण च सिहराई फलसपत्ताए नमन्ति ।

252 1 Having done many good deeds the child went to heaven 2 Worshipping and saluting Mahāvira, king Seniya went to his palace 3 Having bound the thief with ropes they brought him to the minister 4 Having known the true religion one should not kill animals, eat flesh, drink wine or commit misdeeds 5 Men should study books and grasp their meaning 6 Who will not wish for happiness? 7 But how many would get it? 8 Having abandoned Sītā Lakṣmana returned to Ayodhya 9 Having experienced the miseries of the worldly life they become monks 10 The monk should wander with a calm mind and should control himself

LESSON NINE

253 The demonstrative pronoun तद् 'that' has three different forms for the three genders It is declined as follows —

	Mas			Fem	
N	सा, से	ते		सा,	ताभी
A	त	ते		ता	ताभी
I	तेण	तेहिं		ताए	ताहिं
Ab	ताओ	तेहिंतो		ताओ	ताहिंतो
G	तस्स, ते	तेसि		ताए	तासे
L	तसि, तम्मि	तेसु		ताए, तासे	तासु
			Neu		
N A	त			ताइ	ताणि

the remaining forms are the same as those of Mas gender

For use cf 406 410

254 The contrast between the theme *sa* and *ta* is I E It is extended in AMg for other cases than N as *se* for A I G etc In the Ab plu we have the old form *tebbho* (*tebbhyah*) and a new formation *taohinto* Peculiarly pronominal forms are N plu *te* and G plu *tesim* and *tasim* besides *taṇam* All others agree with the nominal declension

255 CAUSAL Besides the regular base of a verb we have a causal base with a change in the meaning It denotes that the action of the primitive root is performed through the agency of another In case of intransitive verbs the causal is hardly distinguishable from the transitive meaning It is formed by adding

(i) वे to the roots ending in आ टावे to place, ष्हावे to bathe, दावे to show, णावे to cause to elapse

(ii) आवे to roots ending in अ करावे to cause to do,

लेण्हावे to cause to take, हस्रावे to cause to laugh, जाणावे to make known.

(iii) In a few cases ए is added and the penultimate vowel is lengthened : मारे to kill, करे to cause, पाहे to fell, खाभे to cause to get.

(iv) If the root ends in ए or ओ the termination भावे becomes यावे: ने to lead, नेयावे to cause to lead.

256 (i) The I-E. termination *-aya-* has become *-e-* in AMg though in favourable cases it may remain as *-aya* (*janayanti*) The root shows the full or long grade before it :

(a) Originally long roots: *sampāves* 'causes to get', *vedhes* 'makes wind', *kalāmes* 'causes to fade', *pīṇes* 'delights'.

(b) The root-vowel in a close syllable: *vaddhes* 'increases', *parivaṭṭhes* 'turns round', *samukkhases* 'elevates'.

(c) The root vowel *-a* becomes long: *samcāres* 'causes to move', *ujjāles* 'causes to shine', *ayāves* 'heats', *tāves*, *aiḍhes* 'makes full', *gāhes* 'causes to take', *vittāses* 'troubles', *khāmes* 'forgives'. Roots originally ending in *-i*, *-u*, *-r* have fallen in with these: *kāres* 'causes', *dhāres* 'holds', *nivāres* 'prevents', *pasāres* 'spreads', *tāres* 'protects', *hāres* 'loses'.

(d) The root-vowel *i*, *u* takes Guṇa: *poses* 'nourishes', *moes* 'releases', *koves* 'angers', *toes* 'delights', *kheves* 'causes to throw', *vees* 'knows', *roes* 'likes', *viṣohe* 'purifies', *paveses* 'causes to enter'.

(e) In a number of cases the root vowel remains short, (as in Sk) *names* 'bends', *janxya* 'produces', *abhitaventi* 'torment', *sarayanti* 'urge'.

(ii) *-ve-* comes from Sk *-paya-* (after roots ending in *-ā-* and few others) *jāves* 'spends', *thāves* 'places', *hāves* 'loses', *khāve* 'made to eat', *ānave* 'orders', *dave* 'gives', *nhāves* 'bathes', *pāyae*, *pāyo*, *pāenti* are without *-p-* due to dissimilation. Like Sk some roots have a short vowel: *pannaves*, *ānaves*, *viṇṇaves*, *parittthavejjā*, *thaves*.

(iii) An extension of this suffix = found in -āve- (Sk. *āpaya*, : *jaggāve* 'causes to keep awake', *samārambhāve* 'makes do', *chindāve* 'makes cut', *pavitāve* 'initiates', *rayāve* 'causes to arrange', *grnhāve* 'causes to take', *bandhāve* 'causes to bind', *hapāve* 'causes to kill', *khanāve* 'causes to dig', *jalāve* 'causes to burn', *payāve* 'causes to cook', *kṣipāve* 'causes to sell', *liṣhāve* 'causes to write', *nīhāve* 'causes to deposit'

(iv) With the use of this suffix to causal base we get the so-called double causal : *kārāve* 'causes to make', *bhojāveum* 'in order to feed', *khetāve* 'cause to throw' with phonetic shortening of a syllable *kārāve*, *karāve* *darāve*

(v) With the suffix *ada-*, *bhamāda*, *dekkhāda*, *paṣṣāda*.

(vi) A few peculiar forms of Sk are also inherited : *ghāde* 'kills', *dāmsē* 'shows', *pāle* 'protects', *paṣṣe* 'causes to drink'

257 From the causal base, all the tenses and moods are produced with the application of the usual terminations and regarding the base as belonging to Class II.

Present : करेइ cause to make, पादेइ teaches, ठावेइ places, हसावेइ makes laugh.

Future : गेहावेइसामि I shall make him take, मारिस्सइ He will kill

Past : पम्हावेयी 'converted'.

Imperative : गहावेइ bathe (him), करेइ let him cause.

Potential : छिदावण he may cause to cut, आरमावेज्जा he may cause to begin.

Compare for meaning.

1. से कम्म करेइ । सो किंकरं कम्म वरावेइ ।

11. अह दाण देमि । अह दाण दवावेमि ।

111. देवो वरिसेज्जा । देवो वरिसादेज्जा ।

iv. समयो ॥ हणइ न हणावेइ ।

v. ते चोरं पुरिसिंहि गिण्हावेइ ।

vi. नो कोवए आवरियं अप्पाण पि न कोवए ।

258 The infinitive of purpose is formed by adding to the root

(i) इत्तए or एत्तए: करित्तए, करेत्तए to do, पासित्तए, पासैत्तए to see, पाडित्तए, पाडैत्तए to fell.

(ii) डं to roots ending in भा, ए or ओ: दाड to give, काड to do, पाड to drink, नेड to lead होड to become; हूड to roots ending in अ पासिडं to see, गेहिहूड to take.

259 (i) The infinitive in -um or -ium corresponds to Sk -tum (originally the A of noun in tu): (a) from verbs ending in vowels dā- 'to give' dāum, nī- 'to lead' neum, pā- 'to drink' pāum, fru- 'to hear' soum ji- 'to conquer' jeum, jñā- 'to know' nāum, āghrā- 'to smell' agghāum, gai- 'to sing' gāum, gāum (b) With roots ending in consonants han- 'to kill' hantum, kha- 'to dig' khaum, gam- 'to go' gantum, labh- 'to obtain' laddhum, tāt- 'to carry' vodhum, chand- 'to cut' chettum, bhū- 'to break' bhattum, bhuñj- 'to eat' bhittum, muc- 'to release' mottum, rud- 'to cry' rottum svap- 'to sleep' sottum, grah- 'to take' ghattum vac- 'to speak' vottum.

(ii) with -ium: piḥ 'to drink' piḥsum, jaya- 'to conquer' jayium, bhinda- 'to break' bhandium, mara- 'to die' marium, kara- 'to do' karium, hara- 'to take away' harium, dāha- 'to burn' dahium, khāya- 'to eat' khāium, pāva- 'to get' pāvium, utthas- 'to get up' utthāum, all of them from the present base.

(iii) with -ittae (corresponding to Vedic tate or -tatati) mostly from the present stem: pivittae 'to drink' gamittae 'to go' pāubbhavittae 'to arise', viharittae 'to wander', sumarittae 'to remember', tarittae 'to cross', cisthittae 'to stand', thāittae, nisittae 'to sit', pucchittae 'to ask', pāsittae 'to see', purāittae, 'to fill', dhārāittae 'to hold', sunāittae 'to hear', karāittae 'to do'.

(iv) from other stems: pāyae 'to drink', bhottae 'to eat', vatthae 'to live', hottae 'to become'.

260 The infinitive is used to point out the purpose or intention of an act सो फलं पादितं इच्छद्। He wishes to fell down the fruit अहं ग्रामं गच्छित्तुं जयामि। I try to go to the village समणो मोक्षं पाठयित्तुं उग्रं तपं तपद्। The monk performs hard penance to obtain liberation

For other uses cf 459-462

261 1 पलिते गेहे वारिं खणितं न उज्जमसु। 2 माया मित्तानि आसेद्। 3 तवस्ती न छिंदे न छिंदावप् न पप् न पयावप्। 4 अदिशं समणा अप्पगा न गेण्डित्तुं नो य परं गेण्हावेन्ति। 5 हिसर्गं न मसं वया नो य अन्नं वयावप्। 6 कोहो पीडं पणासेद्। 7 दुल्लहं माणुसत्तर्णं लहिटं रजिगम्म आयरसु। 8 अकप् वि विप् सुयणा पियं विय काड जाणन्ति। 9 चित्तिं सीप्। गच्छामि अन्नय। पयद्वा नईतीराप् दिद्वा य घरणेण। पुच्छिया सा 'सुदरि कुओ सि तुमं। तओ सा रोइडं पयद्वा। भणिपा य तेग 'सुदरि मा राव। एरिसो प्स संसारो। घओ य यद्वा तेग तुमं संपत्ता सि।' तओ सीप् भणिपा। 'अज्जउत्त अहं तवकरेण गहिया सि'। 10 सन्ते पाइपकध्वे का सक्कद् सक्कय पडिड। 11 खलसज्जणाण दोस गुणे य को खणितं तरद् छोप्। 12 रुवविसेसं वोत्तु अरिय किमंघस्स अहिगारो। 13 थोवो वि अग्गी समग्गं पि कत्तर इडिड भमरथो। 14 तओ दाण वेडं पवत्तो जणो।

262 1 Do not kill animals nor make others kill them 2 Who makes a servant steal steals himself 3 Wishing to go to Banaras he started to travel 4 Mahāvira performed penance to obtain omniscience 5 Gosala wished to defeat his teacher 6 Good people never try to hurt others 7 Hemacandra wished to become a monk even in his childhood 8, 9 Suddhodana wished to make Goyama enjoy pleasures 9 Bad men make good men comunt sins and suffer 10 Ajātasattu, the king of Magadha, attempted to kill his father Seniya

LESSON TEN

263 Roots have a special base in P a s s i v e which is conjugated in all the tenses and moods. It is obtained by adding इज्ज to the primitive root and then the usual terminations are added. This passive base is conjugated like a verb of Class I. Thus from पास 'to see' the passive base is पासिज्ज 'to be seen' and the III p sing. present पासिज्जइ.

264 In a number of cases the passive base is directly taken from the corresponding base in Sk. with the necessary phonetic changes. They may be regarded as irregular bases in AMg. A few important of them are

कर	to do	कीरइ, किज्जइ	बंध	to bind	बज्जइ
खा	to eat	खज्जइ	भिद	to break	भिज्जइ
लिख	to throw	लिप्पइ	भुज	to enjoy	भुज्जइ
छिब	to touch	छिप्पइ	भुद	to faint	भुज्जइ
जान	to know	नज्जइ	मुच	to release	मुचइ
बह	to burn	बज्जइ	लभ	to obtain	लभइ
सर	to be able	सीरइ	रुध	to obstruct	रुधइ
दे	to give	दिज्जइ	वच	to speak	वुचइ
ने	to lead	निज्जइ	विदव	to earn	विदवइ
पा	to drink	पिज्जइ	हण	to kill	हम्मइ

265 (i) The passive base in AMg is formed by adding to the root *-ya-* the passive characteristic in Sk. which becomes *-jja-* after vowels.

(a) The root shows the weak grade in the majority of cases: *dā-* 'to give' *dijjai*, *stu-* 'to praise' *thuvai* (the base being **thut-*) *dhū-* 'to shake' *dhuvai*, *śru-* 'to hear' *śuvai*, *summa-*, *nī-* 'to lead' *nijjai*, *gai-* 'to sing' *gijjai*, *pā-* 'to drink' *pijjai*, *ādā-* 'to place' *ajjai*, *jna-* 'to know' *najjai*, *ji-* 'to conquer' *jijjai*, *jivai*.

(b) Roots ending in *-ī*, *-ī* show *-ir* in Sk. *ī-* 'to

cross', *ṭīras*, *hṛ-* 'to take away' *huras*, *hṛ-* 'to do' *hīras*, *kijjas* *kajjas*

(c) Roots ending in consonants - *gam-* 'to go' *gammai* *han* 'to kill' *hammai*, (Jacobi, analogical, Pischel denominative of **hanman*) *ḍṛi-* 'to see' *ḍisai*, *labh* 'to get' *labbhas*, *vah* 'to carry' *vubbhas*, *hṛt* 'to cut' *kaccas*, *muc-* 'to release' *muccas*, *lup-* 'to conceal' *luppai*, *sic-* 'to sprinkle' *siccas*, *pīd-* 'to oppress' *pīddai*, *vac-* 'to speak' *vuccas*, *duh-* 'to milk' *dūjjhas*, *bhaj-* 'to serve' *bhajjas*, *bhud-* 'to break' *bhujjas*, *bhuj-* 'to enjoy' *bhujjas* *grah* 'to take' *gheppai*, *gejjhas*, *badh* 'to bind' *bajjhas*, *bhan* 'to speak' *bhañnas*, *rudh-* 'to obstruct' *rubbhas*, *muh* 'to faint' *mujjhas*, *kṣip-* 'to throw' *khippai* *dah* 'to burn' *dajjhas*, *prabhav-* 'to be able' *pahuppai* *liḥ* 'to lick' *libbhas*, *svap-* 'to sleep' *suppai*, *ārabh-* 'to begin' *ārabbhas*, *rud-* 'to cry' *ruṭas*. In all these cases the -*ya* is assimilated to the final consonant

(11) With the suffix *ijja* from Sk *ya* as applied to causal and other bases like *māryate* becoming by anaptyxis Pāli *māriyati* Pk *marijjas*, extended to other roots and mostly applied to the present base *gam* *gamijjas*, *gacchijjas*, *stu* *thunijjas*, *ṣu* *sunijjas*, *dhṛ-* *dharijjas*, *smṛ-* *sumarijjas*, *ir-* *tarijjas* *pṛ-* *purijjas*, *khan* *khañijjas*, *pracch* *pucchijjas*, *va* *ciñijjas*, *bhuj* *bhuñijjas*, *hṛ-* *harijjas* etc

266 Forms of different tenses from the passive base :

Present : सु णिज्जन्ति they are heard, वणिज्जइ it is described खज्जइ it is eaten, बुच्चइ it is said

Past सुच्चिसु they were released

Future वीच्छिं जहिइ it will be cut, वज्झिहिइ it will be burnt, मुच्चिहिइ he will be released

Imperative सुण्वइ let it be heard, सुमारवइ let it be remembered, मारिज्जइ let him be killed

Potential विणिहम्मेज्जा it may be killed, मुचेज्जा he may be freed

The presence of the past passive participle restricts the use of the passive form of the past to only sporadic cases. The *kṛtya* and the forms of the potential are found side by side, while the passive forms find the fullest scope in the present.

267 When the passive form is used the logical subject is put in the Ins and the object in the Nom. The verb agrees with the object. साहुणा घम्मो कहिज्जइ। The monk preaches religion पमूयं भव सग्गइ। Abundant food is eaten. सज्ज बुधन्ति साहुणो। For that reason they are called monks.

Compare the following active and passive constructions

- i दुक्कमाई तेजे पीदेन्ति। तेजे दुक्कमेहिं पीदिज्जइ।
- ii ते एल्लयं भुज्जन्ति। एल्लए तेहिं भुज्जइ।
- iii सेणिभी महावीरं वदइ। महावीरे सेणिएण वदिज्जइ।
- iv सम्मे कामा भिवसुं न लिप्पति। सम्मेहिं कामेहिं भिवसुं न लिप्पइ।

268 The interrogative pronoun किं is declined as follows

	Mas		Fem
N	के, को	के	का, काभो
A	क	के	कं, काभा
I.	केग	केहिं	काए, काहिं
Ab	काभो	केहिन्तो	काभो, काहिन्तो
G	करस	केसिं	काए, कीसे, कासिं
L	कंदि, कस्सि, कस्मि	केसुं	काए, कीसे, कामुं
		Neu	
			काई, काणि

N A किं

the remaining forms are like Mas

Like किं (base क) are to be declined other pronouns or pronominal adjectives *अ* which, *अथ* other, *अवर* another, *पर* other, *कपर* which of the two, *कयम* which of the many, *सग्ग* all एण one, *स* or *सग* oneself

269 By adding चि (after an anusvāra) or इ (after vowels) to the forms of किं we get an indefinite pronoun
 केणइ वारणेण सो भागजो। He came for some reason भई
 कसिंस चि घरे वसामि। I live in some house कासिं चि नारीण
 यथाइ। The garments of some women

270 Note the use of किं के गुमं। Who are you? का
 नारी which woman? काई पलाई गुमं गेणइसि। Which fruits do
 you take? केण उवाण सारकामि। By what means should I
 protect? (Cf 415) With वि or बि it may express in-
 definiteness or indescribability अछो को वि सहाभा बम्मह-
 सिहिणो। Something peculiar is the nature of the fire of
 जोर को वि काए। Some time

271 1 भारदे वासे रायागिह नाम नयरं विज्जइ। 2 घम्मसवणेण
 जणा सवेहिंती पायेहिंती मुचत्ति। 3 सुद्धइ च बाले य भिज्जइ न
 नमिज्जइ। 4 नउणइ कुलं विसालं विसालचरिणं पुरिसस्स। 5 च
 घडेण सगो न हम्मइ। 6 कथं वि दलं न गंयो कथं वि गंधा न पडर-
 मयरं दो। एककुसुमस्मि महुवरं य तिति गुणा न लदभत्ति॥ 7 अथमिय
 चंदविय ताराहि न कीरए जोण्हा। 8 चंदो राहुणा गिलिज्जइ। 9 न
 दुक्कं किं वि कुसलानं। 10 एवो वि चंदणदुमो किं न कहिज्जइ परिमहेणं।
 11 गुण्णा पुत्तं वाटय किं नामो कस्म या सुभो ते सि। 12 इसवयाण
 भत्तरं गदयं पाणिज्जइ। 13 चणो धवलज्जइ पुण्णिमाणं भइ पुण्णिमा वि
 चंदेणं। 14 कट्ठे मणा दिवठ। 15 को वि भम्मरिणज्जइ किज्जइ फरस
 वि न पयणाभगी। दीलं न य चविज्जइ आविज्जइ जाव इदलोणं। 16 एतो
 जगमइ रथी कथो वियसत्ति पंकयवणाई।

272 1 By what weapon is that man killed? 2 Which
 of the two animals has broken the tree? 3 A gift is
 given to the beggar 4 One who abandons pleasures
 which he gets is called a monk 5 A man following
 religion is freed from birth and death 6 It is not
 possible to cross the ocean with arms 7 If occasion
 arises one should show one's strength 8 Can one
 produce an obstacle in my way? 9 Our actions are

known by the gods	10	The deer is killed by the
hunter with an arrow	11	Many rewards be given by
the king to the brave	12	I shall be deceived by the
rogue		

LESSON ELEVEN

273 The present passive participle is formed by adding अस्त or माण to the passive base of the root Thus

ए	to come	एज्ज = एज्जस्त, एज्जमाण
दे	to give	दिज्ज = दिज्जत दिज्जमाण
धवळ	to whiten	धवलज्ज = धवलज्जत धवलज्जमाण
पा	to drink	= पिज्ज = पिज्जत, पिज्जमाण
पाव	to obtain	पाविज्ज = पाविज्जत, पाविज्जमाण
हस	to laugh	हसिज्ज = हसिज्जत, हसिज्जमाण

274 They are used as adjectives and therefore qualify the noun, in Number Gender and Case चंदमऊर्ध्वं धवलज्जतो पासाभा उज्जह्। The palace whitened by the rays of the moon shines संतुष्टमनसा दिज्जमाणाई दाणाई अहियपरं पुण्यं पसवन्ति। The gifts given with a contented mind give birth to greater merit भिक्षुणां पाविज्जतेण अन्नं भिक्षुं वित्तिं कप्पेज्ज। A monk should maintain himself by food obtained by begging

275 Of other participles we have few forms Thus past active participle *putthavam*, Future participle *bhaviṣṣam* *agamissam*

✓ 276 The potential passive participle is formed by adding to the root

(i) णिज्ज to roots ending in अ. पासणिज्ज to be seen
 वैदणिज्ज to be saluted, करणिज्ज to be done

(ii) इयस्व to root ending in अ: पासियस्व to be seen
 जाणियस्व to be known, चोरियस्व to be stolen

(iii) यस्व to roots ending in आ, ए, and ओ णयस्व /
 शतर्द, नायस्व to be known, होयस्व to happen, नेयस्व to be
 carried

(iv) A few forms of Sk are taken with the necessary
 phonetic changes: कज्ज = कार्य to be done, पेज्ज = पेय to be
 drunk, देज्ज = देय to be given, वज्ज = वज्य to be avoided.

277 (a) The suffix -*ḥayya* (Sk -*ḥayya*) forms (a) (from
 the present base) *hoyavva* 'must be', *acchiyavva* 'must
 remain', *cithiyavva* 'must stand', *pucchayavva* 'to be
 asked', *puccheyavva*, *visiñciyavva* 'to be removed',
pāṇiyavva 'to be seen', *paritaveyavva* 'to be tormented',
uddaveyavva 'to be troubled', *dameyavva* 'to be chastised',
suniyavva 'to be heard', *bhundiavva* 'to be broken',
bhujjiyavva 'to be eaten', *jāṇiyavva* 'to be known'. The
 before the termination is extended in AMg to cases not
 having it in Sk.

(b) (to the root). *sojavva* 'to be heard', *bhottavva*
 'to be enjoyed', *ghettavva* 'to be taken', *vattavva* 'to be
 spoken', *datṭavva* 'to be seen', *mottavva* 'to be freed',
rottavva 'to be lamented', *kāyavva* 'to be done'.

(ii) -*ḥiṇṇa* (Sk -*anīṇa*) to the present base: *pūyaṇiṇṇa*
 'to be honoured', *sarakkhaṇiṇṇa* 'to be protected', *darisaṇiṇṇa*
 'to be seen', *damsaṇiṇṇa*, *ṭippasaṇiṇṇa* 'to be abandoned'.

(iii) Sk -*ḥa*- assimilated to the root. *kajja* 'to be done',
dullaṇṇha 'difficult to cross', *neya* 'to be known', *pejja* 'to
 be drunk', *bhava* 'worthy', *āṭṭappa* 'worth ordering', *vacca*
 'to be spoken', *vajjha* 'to be carried', *gejjha* 'to be grasped',
bhajja 'to be eaten', *gujjha* 'to be concealed', *cajja* 'to be
 abandoned', *dejjha* 'worth giving', *dojjha* 'to be milked',
nejja 'to be carried', *bojjha* 'to be understood', *pujja* 'to

be honoured', *bhejja* 'to be broken' *rajja* 'to be avoided', *vajjha* 'to be killed', *vinnaṇṇa* 'to be requested', *lejjha* 'to be licked', *mejja* 'to be measured', *vejja* 'to be known'

278 These participles are used as

(i) Adjectives नायस्वाद् वत्स्युर्ह। Things to be known
पेज्ज जलं Water to be drunk वंदणिज्जा पुरिसा। Men to be honoured

(ii) In place of the verb सो तप्प वत्सवो। He should be spoken by you स-वेहि धम्मकहा नायस्वा। All should know the religious story

(iii) Impersonally तु-हेहि उज्जग्गे गंतव्य। You should go to the park तेण कुमसो कहेयस्व। He is to tell it in due order

Cf 451-462

279 NOMINAL DERIVATIVES Possessive adjectives are formed from nouns and adjectives by adding (a) भल्लः सहाल्ल from सह, noisy महाल्ल, from महा, great, (b) इल्ल सणइल्ल from सण, full of grass, कटइल्ल from कट्ठ, thorny, माइल्ल from माया, deceitful, बाहिरिल्ल from बाहिर, outsider, पदमिल्ल from पदम first, उत्तरिल्ल from उत्तर, of the northern direction. (c) अल्ल महाल्ल from महा, great

Other illustrations are: *niyadilla*, *saṇṇilla*, *ganṭhilla*, *kalankilla*, *saṭṭhilla*, *gotṭhilla*, *gamella*, *andhilla*, *adilla*, *utavilla*, *dahṇilla*, *puratṭhilla*, *majjilla*, *heṭṭilla*, *puṭṭilla*, *āṇṇilla*, *ekalla*, *andhalla*, *piṣalla*. All these suffixes appear to be of popular origin. Pischel suggests that they were accented to explain the doubling of l.

280 Possessive adjectives and nouns are formed by adding to the nouns मन्त and वन्तः आचारमन्त possessed of conduct, चित्तमन्त having mind, वण्णमन्त having colour, धनवन्त wealthy, सीलवन्त of good conduct,

The two suffixes are the extended forms of the strong
A M. 10

base of the Sk. suffixes *-vat* and *-mat*. The following cases will show that the suffix *-manta* has usurped the place of the other *gandhamanta*, *rasamanta*, *pāsamanta*, *vijjamanta*, *śilamanta*, *guṇamanta*, *pupphamanta*.

281 A b s t r a c t n o u n s are formed by adding to the noun or adjective (a) *त्त* मूलत्त from मूल, the root thing, देवत्त from देव, godhood, पुत्रत्त from पुत्र, sonhood, स्वामित्त from स्वामि, lordship (b) *त्तण* तकरत्तण from तकर, the nature of a thief, मायरियत्तण from मायरिय, the nature of a teacher, मधुरत्तण from मधुर sweetness.

The suffix *-tta* corresponds to Sk. *-tva*. The other termination *-tā* is frequent in forming the *Det. sing.* as in *devattā*, *neraiyattā* etc. The suffix *-tapa* is the Vedic *-tvaṇa* and is frequent in AMG.

282 The suffix *इम* is added to verbs to form adjectives mostly of the value of potential participle. खाइम things to be eaten, साइम things to be tested, भजिइम things to be fried, पुरयिम of the eastern direction.

Other cases are *ganthīma*, *vedhīma*, *pūrima*, *saṃghāīma*, *ubbhīma*, *nisvattīma*, *vandīma*, *paīma*. Renou suggests that the suffix *-īma*, known to Sk. in cases like *pakīma*, *sekīma*, and in the earlier stage in *khantrīma*, *krtrīma*, was originally the *ma* of past participle extended by the vowel *-i* when applied to denominatives. From the original meaning of 'got by the means' it developed the meaning of necessity.

283 The suffix *इर* is added to the roots to point an habitual action. वेविर trembling, हसिर laughing, परिसकिर going back, भमिर wandering.

The suffix *क* is added to different types of words without a change in the meaning. बहुय many, अलब्धुय not obtained, पुच्चय a child, इहय here, मच्चिय a mortal.

284 The comparative degree of adjectives is formed by adding तर or घर, तराय or घराय, तराग or यराग to the adjectives अणिद्वयर, अणिद्वयराग कंतयर, कंतयराग

The superlative degree is formed by adding तम or यम अणिद्वृतम, अणिद्वयम, कंततम, कंतयम

A few forms are taken over from Sk सेय = श्रेयस् better, सेष्ठ = श्रेष्ठ best, कनिष्ठ = कनिष्ठ youngest, कर्णीयस् = कनीयस् younger, जेष्ठ = ज्येष्ठ eldest, पावीर्यस् = पावीयस् sinful, पाविष्ठ = पाविष्ठ most sinful

285 1 तस्स कज्जं अणिद्वयर भूयं। 2 सक्कराण् महुत्तणेग निधस्स कदुयत्तमं किं विपरिणामिज्जइ। 3 आपरियस्स य त दारग पेच्छन्तस्स मेहो जाभी। 4 न सोयणिग्गा कमारा। 5 तीण् भावईण् किं कायस्स सेण घरागेण। 6 मुत्ता भासा पैदिण्हिं न भासियस्सा। 7 अप्पहियं कायस्सं जइ सक्कइ परहियं च कायस्सं। अप्पहियपरहिपाणं अप्पहियं खेव कायस्सं ॥ 8 सप्पस्स जहा दिअं दुदं वि विसत्तणमुवेइ। 9 जइ मरणं न साहारणं ता सीरं काउं जुज्जइ। 10 मग्गुगं गसिग्गमाणं जीवियं को रक्खइ। 11 समणेण य भणवग्गा कहा कदयंस्सा। 12 तां भी भग्गा, लब्धुणं माणुसत्तणं, निइलियस्सो वमाभी यदग्गिग्गा देवा, कायस्सा गुरुघरणसेवा, दायस्स सुपत्तेसु दाणं, कायस्सो पिणायवणेण पूयासक्कारो, जेगं ससारकत्तां वीत्तिज्जइ।

286 1 What one must do one should do without delay 2 Better than all virtues is the virtue of non violence 3 His younger brother is cleverer than he 4 The wealthy man thinks wealth more valuable than goodness or virtue 5 A powerful hero kills many cowardly persons on the battlefield 6 The lamp lighted by the maid is carried along the current 7 A penny received as a reward is better than a lump of gold 8 Abstain from wealth which is stolen 9 The scriptures should be explained by the teacher to the pupils 10 If a man becomes devoid of wealth his relatives should not forsake him

LESSON TWELVE

287 The AMg declension is mostly of nouns ending in vowels. A few nouns, however, which originally ended in consonants in Sanskrit have peculiar forms of the consonantal declension and can be said to form the irregular declension in AMg.

288 Words which end in क् in Sk fall into two groups, those denoting agency and those denoting relationship. They are differently declined in a few cases.

289 Words denoting agency. कत्ता 'doer'

N.	कत्ता	कत्तारो, कत्ता
V.	कत्ता	कत्तारो
A	कत्तार	कत्तारो, कत्ता
I.	कत्तारिण	कत्तारेणि
Ab	कत्ताराभो	कत्तारेहि
G	कत्तुणो, कत्तारस्म	कत्ताराय
L.	कत्तारे	कत्तारेसु

Similarly are declined दाया giver, नेया leader, नाया knower, सत्या preacher, पसत्या expounder, गम्वा goer.

The forms of older declension are : N. sing *neyā, chettā, dāyā*, (forms from plu used as sing. are *udagadāyāre, bhattāre, uvadamsettāre, bhattāro*), A sing *bhattaram, dāyaram, neyaram*, N plu *akkhattāro, āgantāro, pannattāro, neyāro*

I sing *kattārena*, plu *kattārehi*, Ab. sing *kattārāo*, plu. *kattārehinto*, G sing. *kattārassa*, plu *kattārānam*, L. sing *bhattāre*, plu *dāyāresu* are from the -a- declension G. sing *kattuno, bhattuno* from the -u- declension

290 Words of relationship. Mas पिता 'father'

N.	पिता	पितरो
A.	पितर	पितरो, पितरे

L. पिठणा	विईहिं, पिऊहिं
Ab. पिठणो	पिऊहितो, विईहितो
G. पिठणो, पिठस्स	पिऊणं, विईणं
L. पियरि	पिऊसु, विईसु

Similarly are declined : भाया brother, जामाया son-in-law, अम्मापिया father and mother (in sing and plu.), मायापिया (sing and plu.).

Historical forms are : N sing *piyā*, *bhāyā*, plu *piyaro*, *bhāyaro*, *bhāyarā*, *ammāpiyaro*. A sing *piyaram*, *bhayaram*, *bhāyaro*, *bhāyarā*, *ammāpiyaro*. I. sing *piyari*, G plu *ammāpiṇam*, *ammāpiyaram*, I. sing *piyari*, G plu *ammāpiṇam*, and after them I plu *piṇum*, *ammāpiṇam*, *māyāpiṇam*, and after them I plu *piṇum*, *piṇum*, *bhāṇum*, *ammāpiṇum* I sing *piṇā* *bhāṇā*, G. sing *piṇo*, Ab plu *piṇinto* are after -i- or -u- declension G sing *piyarassa* after a- declension

291 Fem. माया 'mother'

N	माया	मायरो
A.	मायरे	मायरो
I.	मायाए, माऊए	मायाहिं, माईहिं
Ab	माऊए	माऊहितो, माईहितो
G	मायाए, माऊए	माईणं, माऊणं
L.	मायाए, माऊए	माईसु, माऊसु

The word *māyā* has been fully assimilated to *piyā* even in A Plu *Dhūyā* daughter' is regular like *mālā* Older forms A. Sing *dhūyaram* I plu. *dhūyarāṇum* (analogical with the extended base) Only N sing *sasā* 'sister' is found.

292 Words ending in n. राजन् 'king'

N.	राया	रायाणो, राइणो
V	राय, राया, राय	रायाणो, राइणो
A	रायाण, राय	रायाणो
I.	रखा, राइण, राएण	राईहिं
Ab	राइणो, रणो	राइहितो
G.	राइणो, रणो, रायस्स	राइणं, रायाणं
L.	रायंसि	राईसु

Historical forms are N sing *rāyā plu rāyaṇo raajānam* I sing *raṇṇā*, Ab G sing *raṇṇo* Others are from a *ṣ* base and *rayassa* and *raena* from an *a*-base Both the types of forms are met with in compounds E sing *ikkhagarayā*, *ṭikkamarā* A sing *gaddabhīllarayāṇam* I sing. *devaranna, nagaraeṇa*, etc

293 आत्मन् 'self' It has two bases अप्पा and अत्ता

N	आया, अप्पा	अप्पाणी, अत्ताणी
A	अप्पाण, अत्ताणं अयाणं	अप्पाणी, अत्ताणी
I	अप्पण, अत्ता	अप्पाणेहि, अत्ताणेहि
Ab	आयअ, अत्ताओ, अप्पओ	अप्पाणेहितो, अत्ताणेहितो
G	अप्पणो, अत्तणो	[अप्पाण, अत्ताण]
L	[अप्पणि, अत्तणि]	[अप्पेसु, अत्तसु]

Similarly are declined अद्दा road, ब्रह्मा Brahman, मुद्दा head.

Sometimes the shortened base *appa* is used A sing. *appam*, I sing *appena*, L sing *appe*, sometimes the lengthened base N sing *appano* I sing *appānena* E sing *appanassa* So also *yuvan* 'youth' has *juva* or *juvana*, *ṭvan* 'dog' *saṭṭa* The Neuter word *naman* 'name' has in the N sing *namam* or *nama* *karmān* 'act' has I sing *kammāna*, *kammūṇa*, G sing *kammuno* All other words ending in *in*, *-vin*, and *min* become *ṣ* ending

294 Words ending in *ṭ* अर्हत् 'venerable'

N,	अरह अरहन्तो	अरहन्तो
A	अरहन्त	अरहन्ते
I	अरहन्तेण अरहया	अरहन्तेहि
Ab	अरहओ	अरहन्तेहितो
G	अरहओ, अरहन्तस्स	अरहन्ताण
L	अरहन्ते, अरहन्तासि	अरहन्तेसु

Similarly are declined all present participles like करन्त *karanta* and possessive adjectives like घणवन्त, बुद्धिमन्त

These words show all the forms of the *a* declension with the base in *anta vanta*, and *manta* extended from the strong base in Sk Historical forms are N sing *janam, vijjam, cakkhumam ditthumam*, I sing *mamaya, janaya mahaya*, G sing *mahao bhagavo, viharao, kuttvao dhumao* etc V sing *bhayavam, auso samanauso* Forms from the weak bases are N sing *bhagavo*, A sing *maham*

295 Remnants of other declensions *gau* 'cow', N sing *go, gave*, N plu *gao gata*, A plu *gao*, I plu *gohim*, G plu *gavam* The feminine *gati* is regular *nau* 'boat' N sing *nava* A sing *navam*, etc regular Words ending in *i* L sing *jagati* Words ending in *as* N sing *dummaṇṇa, summaṇṇa*, I sing *manasa, tayaṇṇa tayaṇṇa, tavaṇṇa* L sing *tamaṇṇa* In *is, us* I sing *cakkhūsa viṇṇa* In *i* Ab sing *diso*, A sing *disam tac* I sing *vaya tvak* I sing *taya, vid* N sing *veyavi parissad* N sing *pairisa*

296 1 तस्यो लो वयसपरिगृह्यो मायापिर्हृदि य सदि ससुरकुलं गतो । 2 नमोऽथु ण समणस्स भगवओ महावीरस्स । 3 अरहन्ते वादिमो सिरस्ता । 4 सुय मे जाडस्स तण भगवदा एवमवसाय । 5 जे मायर च पियरं च पोसेमि ते लोए पससणिज्जा भवन्ति । 6 रायाणी रायमद्या य गणि पुच्छन्ति । 7 ते अप्पणा न गिहन्ति नो य गिह्वावप पर । 8 जे वा दायार निंदइ अप्पणा मे स भिक्खु अकउज कुणइ । 9 पुच्च बुदीए पेहिता पच्छा वयमुदाहरे । अथवसुओ एव नेयारं बुद्धिमवउ ते गरा ॥ 10 तए ण से मेहे कुमारे अम्मपिउहि एवं धुत्ते समणे अम्मापियरो एवं वयासी । 11 तस्स ण कूणियस्स रओ धारिणी नामं देवी होएया । 12 अप्पा चेव एमेयवो अप्पा हु खलु बुद्धो । अप्पा दतो सुही हाइ अस्सि लोए पराय य ॥

297 1 The orders of the king should be followed by all the people 2 Kings Aśoka's religion preached obedience to parents and elders 3 Know thyself was the motto of the Greek philosophers 4 The word *arahanta* is explained as 'one who deserves honour', 'one who kills enemies' and 'an honourable person' 5 The preaching of the venerable Lord Mahāvira should not be

thought to be the same as that of Buddha 6 The ministers of the king brought before him the young prince of the vanquished enemy 7 When asked what he wanted the child began to cry and lament the death of his father 8. Men follow their leaders without thinking 9 It is better to control oneself with penance and self-control 10 The man who has eyes should be the leader of blind men

LESSON THIRTEEN

298 The demonstrative pronoun एतद् is declined as follows,

	Mas		Fem	
N	एत, एतो	एत्	एता	एताओ
A	एय	एय	एय	एयाओ
I	एयणे	एयहिं	एयाए	एयाहि
Ab	एयाओ	एयहिन्ता	एयाओ	एयाहिंतो
G	एयरस	एयसिं	एयाए	एयासि
L	एयंसि, एयम्सि	एयसु	एयाए	एयासु

Neut

N A	एयं	एयाह एयाणि
-----	-----	------------

All other forms are the same as those of the Masculine

This pronoun is used to point out things which are near the speaker (cf 411)

The declension is identical with that of *tat* which is here extended by prefixing *e*. Additional forms are N sing *ese*, Ab. sing *etto*, G Plu *eyanam* (both Mas and Fem)

299 The pronoun इदम् is declined as follows :

	Mas.		Fem.
N.	इमे, अयं, इणमो इमे	इमा, इयं	इमाओ
A.	इमं	इमं	इमाओ
I.	इमेण, णेण, इमिणा इमेहि	इमाए	इमाहि
Ab.	इमाओ	इमाओ	इमाहितो
G.	इमस्स, अस्स, से इमेमिं, एति	इमीए, इमाए, इमीसे, से; इमासिं	
L.	इमासि, अस्सि	इमाए, इमासे	इमासुं

Neut.

N. A इम, इय

इमाइ, इमाणि

the rest like Mas. It is used to point out what is in the presence of the speaker. (cf. 412).

As in Sk this pronoun is pieced out of a number of stems. The original stem *a-* or *i-* gives : N sing. *ayam* (for all genders), A sing *imam*, G. sing *assa* L sing. *assim*, I. plu. *ehim*, L plu *esu*, and the extended form L. sing *ayamss*. The stem *ana-* gives I. sing *anenam*, the base *ena-* (becoming *ina-*) gives Mas N. sing *inamo* A. sing *inam*, I. sing *inēṇa* plu *inēhim*, Neu. N A sing. *inam*, Fem. I. sing *ināe*, plu. *ināhim*

The base *ima-* is extended to all the cases and assumes the form of *imā-* or *imī-* in the Fem

300 Only a few forms of अदस् are met with. N. sing. अतो and the extended forms अमुगो, अमुगे, I. sing अमुणा L. sing. अमुगसि (cf. 413).

301 The Denominatives or nouns used as verbs are formed —

(i) by using the noun as a verb : अयिज् to offer, जम्भ् to take birth, पचयिज् to return.

(ii) by adding य् to the noun, before which the pre-

ceding vowel is lengthened : ममाय to desire, सिंहाय to act like a lion, अमराय to look like a god

(iii) by adding ए आहारे to eat, फले to give fruit, उवस्त्रवे to cook, मृद्वले to soil, वंते to vomit

(iv) by adding आवे सहावे to call, दुःखावे to harm, धीरावे to console, सथावे to take an oath

302 A few desiderative forms are borrowed from Sk जुगुप्सु to become disgusted, तिगिप्सु to examine, सुस्सुस to serve

303 The intensive forms borrowed from Sk are : जागर to keep awake, चंचम to wander, लालय to fondle, भिम्बित to shine

304 1 एष विहिता सुकय सुयणा ज निमिया भुवने। 2 जा जा वच्चाह रयणी न सा पदिनियत्तह। अहम्मं कुणामागस्स भफला जन्ति राह्मो॥ 3 जा जा वच्चाह रयणी न सा पदिनियत्तह। धम्मं च कुणामागस्स भफला जन्ति राह्मो॥ 4 वित्तेण ताणे न लभे पमुत्ते इमंस्सि टीए भदु चा परत्थ। 5 जया मिंगस्स आयको महारणम्मि जायह। अत्तं रत्त-मूलम्मि को ण ताहे तिगिप्सह॥ 6 सो सेणायह काभो सीहायह कोहुभो-अबुद्धीभो। 7 एवं अनुसासिएण भणियं शणितस्समेण। भयं एवमेवं न सदेही ति। ता जइ भगवन्तो, ममोयारि अनुकया, उच्चिभो चा अह प्यस्स वयवित्तेस्स ता करेहि मे एवययप्पयाण। हसिणा भणिय 'वरु को भन्तो प्यस्स उच्चिभा ति॥ 8 एवमायणिज्ज भणियं वरघणुगा 'किमेयस्स सुक्कयइयस्स कए अण्णाण खेएह।

305 1 Teach this pupil the principles of religion
2 The dog was stolen from me by the thief 3 These students wait upon the teacher 4. The physician examines the disease of the king 5. Why do you get angry with these servants? 6 Salutation to the god who created this whole universe 7 Who lives in that cottage? 8 The ascetics living in this forest are seen by that king

LESSON FOURTEEN¹

306 The numeral एग or एक्क is declined in three genders and in the singular number

	Mas	Neu.	Fem.
N.	एगे	एग	एगा
A	एग	एग	एग
I	एगेण		एगाए
Ab	एगाभी		एगाभी
G	एगस्स		एगाए
L	एगम्मि, एगसि		एगाए

In the plural it is used to mean 'some' N *ege* G *egesim*.

307 दो 'two', ति 'three', and चउ four are declined in the plural only and all the genders have the same forms.

	N दो, दुवे, दोणि	तओ, तिणि	चत्तारो, चउरी, चत्तारि
A			चउहि
I	दोहि	तीहि	चउहिती
Ab	दोहितो	तीहितो	चउणह
G	दोण्ह	तिण्ह	चउसु
L	दोसु	• तीसु	

Do (*dvau*) is Mas *duve* and Ne (*dve*) Neu and Fem *donns* after the model of *trips*. Other forms are in the plural *tao* (*trayah*) Mas *tinns* (*trins*) Neu *cattaro* (*catvarah*) Mas. *cattars* (*cattars*) Neu *cauro* (*caturah*) Mas Acc

308 Numerals from पच 'five' to अठारस 'eighteen' are declined only in the plural and have one set of forms only N पच A पंच I पचहि Ab पचहिता G पंचण्ह L पंचसु

They are 6 छ 7 सच, 8 अठ, 9 नव, 10 दस, ११ एकारस, १२ दुवालस, बारस, 13 तेरस, 14 चउदस, 15 पचरह, पजरस, 16 सोलस, 17 सचरस

All other numerals except 49 58 are declined in the singular like nouns having the respective endings Thus

numerals from 19-48 may be regarded as Neu nouns ending in -a or Fem. nouns ending in -ā in the Nom. Numerals from 50-99 may be regarded as Neu in i or Fem in ī in the Nom. In all other cases they are declined like Fem nouns. Numerals from 49 to 51 are to be declined like *pañca* (cf. 339-349).

309 The remaining numerals are : 19 एगुणवीस अउण-चीसइ, अउणवीस, 20 बीस, बीसइ, 21 एकवीस, 22 बावीस, 23 तेवीस, 24 चउवीस, 25 पणवीस, 26 छव्वीस, 27 सत्तावीस, 28 अट्ठावीस, 29 अउणतीस, 30 तीस, 31 एगतीस, 32 चत्तीस, 33 तेतीस, 34 चोतीस, 35 पणतीस, 36 छत्तीस, 37 सत्ततीस, 38 अट्ठतीस, 39 एगुणचत्तालीस, 40 चत्तालीस, 41 एगचत्तालीस, 42 बायालीस, 43 तेयालीस, 44 चउयालीस, 45 पणयालीस, 46 छायालीस, 47 सीयालीस, 48 अट्ठयालीस, 49 एगुणवन्न, 50 पन्नास, 51 एगवन्न, 52 बावन्न, 53 तेवन्न, 54 चउवन्न, 55 पणवन्न, 56 छव्वन्न, 57 सत्तावन्न, 58 अट्ठावन्न, 59 एगुणसट्ठि, 60 सट्ठि, 61 एगट्ठि, 62 बासट्ठि, 63 तेसट्ठि, 64 चउसट्ठि, 65 पणसट्ठि, 66 छावट्ठि, 67 सत्तसट्ठि, 68 अट्ठसट्ठि, 69 एगुणसत्तारि, 70 सत्तारि, 71 एकसत्तारि, 72 बावत्तारि, 73 तेउत्तारि, 74 चोवत्तारि, 75 पचइत्तारि, 76 छावत्तारि, 77 सत्तइत्तारि, 78 अट्ठइत्तारि, 79 एगुणासीइ, 80 असीइ, 81 एकासीइ, 82 बाईसि, 83 तेसीइ, 84 चउरासीइ, 85 पचासीइ, 86 छलसीइ, 87 सत्ता रीइ, 88 अट्ठासीइ, 89 एगुणनइइ, 90 नइइ, 91 एकाणउइ, 92 बेणउइ, 93 तेणउइ, 94 चउणउइ, 95 पचाणउइ, 96 छलउइ, 97 सत्ताणउइ, 98 अट्ठाणउइ, 99 नउणउइ, 100 सय, 1000 सहस्स.

310 The ordinals are पदम first, बीय, बिइय, दोब second, तइय, तब third, चउथ fourth, पंचम fifth, छट्ठ sixth. The remaining are formed by adding म to the cardinal number. सत्तम, seventh, दसम tenth, बीसइम twentieth.

311 To express fractions of half अड्ड = added to the next number. दिवड्ड one and one half, अट्ठम seven and one half.

312 सह once The remaining multiplicatives

of Āyāra the 8th called Mahāparinnā is lost 5 The Nandisūtra deals with the five kinds of knowledge 6 In this Avasappini 24 Jinas are born in the country of Bharata 7 Rāvana had only one head and not ten 8 The eleven brothers became the eleven Ganadharas of Mahāvīra

V LESSON FIFTEEN

319 ADVERBS Adverbs of place एतथ, इह here, तथ सहि there, जतथ, जहि where कतथ, कहि where? कतथइ, कहिचि, कहिचि somewhere, इज्जो, उत्तो, from here, ततो, ततो from there, जतो, जतो from where, कतो, कुतो, कतो from whence? एतथ in one place, अतथ in another place, उहु above, सव्वतथ everywhere, बाहि outside, अगमो before, पच्छा behind, कुरो from after, भंतरा in the middle

320 Adverbs of time अत्थ, एहि, एताहे, इयाणि, संपयं now, ता त्वा, तभा, तो, तद्वा, ताहे then जया, जद्वा, जाहे when, कया कह्या when? जाव ताव, जा ता while then, कल्ल yesterday, सुवे tomorrow, पुग्घि, पुरा earlier, निच, सदा, सह, सययं always, सहसा, ससि suddenly, नवरं only, नवरि thereafter, पुणो again, ताव च, एतथरे in the meanwhile

321 Adverb of manner न, मा, not, इव, विव विव, एव like एव, तद्वा so, कद् वि somehow, सम्मे properly, समे together, वाव, घणियं very, इस्सि, मल्ल little, अवससं necessarily उहु, सिग्घं quickly, सलिय slowly, कम्मण in course, सुहु well, केवलं, only, सेयं better

322 The adverbs have a twofold origin (i) Some of them are old case forms and others are formed with

suffixes Acc Sing is found in . *uddham* (*ūrdhvam*), *bāhim* (*bāhū*), *īyānim* (*īdānīm*), *sampayam* (*sampratam*), *kallam* (*kalyam*), *niccām* (*nityam*), *sayayam* (*satatam*), *puvīm* (**pūrvīm*), *bāddham*, *dhanīyam*, *evam* (*evam*) Inst is found in . *antarā*, *sahasā*, *kam-na* (*kramena*), *diyā* (*dīvā*), *purā* : Ab is found in *bahiyā* (*bāhyat*), *hetthā*, *pacchā*, Loc. in : *etthantare*, *rāo*, *rahe*, *suve*, *pure*.

(i) With the suffix *-ttha* (Sk. *-tra*): *ettha*, *tattha*, *jattha*, *kattha*, *egattha*, *annatth*, *savattha* With the suffix *-tas*, *so*, *tao*, *tatto*, *jao*, *jatto*, *kao*, *katto*, *kuo*, *durao*, *aggao*. With the suffix *-ha* (Sk. *-tha*), *iham*, *jaha*, *taha*, *kaham* With the suffix *da*. *tayā*, *jaya*, *kayā*, *saya*. With *him*. *jāhim*, *tāhim*, *kāhim*. With *he*. *jāhe*, *tāhe*

323 PREPOSITIONS Used with nouns. (i) Governing Acc : अतरेण without, जाव until, पद् towards, सोत्तुण except, आदाय, गहाय with

(ii) Governing Ins. सम, सद्धि, सह with, विष्ण without.

(iii) Governing Abl. आरम्भ from

(iv) Governing Gen पुरओ before, उर्वरि above, समीव ear, कए, for, हेहा below, बाहि outside, एच्चक in the resence etc

324 Prepositions used with verbs

अह् (अति) beyond, over, अह्कमह् crosses, अह्गच्छह् goes over

अणु (अनु) after, behind, along अणुकरेह् imitates, अणुमाणह् consents.

अव, ओ (अप) away, off अवक्रमह्, अवरज्जह्, ओहरह्
अभि (अभि) towards, to : अभिगच्छह्, अभिवद्दह्, अभिभवह्.

अव, ओ (अव) away, down - अवतरह्, ओगाह्, अवमाणेह्.

आ (आ) upto, on : आरुहह्, आगच्छह्

उद् (उद्) upon उगमेह्, उत्तरह्, उदिसह्.

उव (उप) towards, near : उवागच्छह्, उवमेह्, उवधारेह्.

दुस् (दुस्) bad, hard दुच्चरेइ, दुक्करेइ
 निस् (निस्) out, away निग्गमइ, निस्सरइ
 परि (परि) all round परिगण्णेइ, परिवट्ठेइ
 पडि, परि (प्रति) towards पाडिवालेइ
 वि (वि) apart separate विविक्कणइ, विकुच्चइ, विवरेइ
 स (सम्) together संगमइ, संतोसेइ
 सु (सु) well सुल्लेइ, सुकरेइ
 पाउ (प्राहुस्) open पाउकरेइ, पाउम्भवइ

325 CONJUNCTIONS (i) Copulative अह now च, य and, किंच moreover (ii) Disjunctive वा or (iii) Adversative अहया or किंतु but (iv) Conditional जइ if (v) Of direct speech चि, ति, इ, इइ thus (cf 463 478)

326 1 कह तुमं एगागी भीसणारण्णे भागभो । 2 अहया द्दणेण खेव नीयाण उवसमो न सामण । 3 तथ सागरे मिलिया गगा तथ गगा सावरतिथं नायं । 4 जाव न एइ आप्से ताव जीवइ सो दुही । अह पत्तम्मि आप्से सीस छेत्तण भुज्जइ ॥ 5 सम्म जग नइ तुहं सम्मं वापि धण भवे । सम्मं पि ते अपज्जत्तं नेव ताणाय ते तथ ॥ 6 कौहा वा जइ वा हासा लोहा वा जइ वा भया । मुत्तं न वयइं जो उ तं वयं वम माहणं ॥ 7. जहा पोम्म जले नाय गोवलिण्णइ वारिणा । ण्वं अलितं कामेहिं ते वयं वम माहणं ॥ 8 जरा जाव न पीलेइ वाहा जाव न वट्ठइ । जाविदिया न हायन्ति ताव धम्म समावरे ।

327 1 Who can help me without you ? 2 Go in the northern direction of the tree and I will follow you. 3 When he was speaking with the girl Asanivega came there 4 What difference is there between men and beasts if men behave like animals ? 5 The thief concealed the stolen wealth below the tree 6 Goyama came to the garden outside the city of Campā with five hundred monks 7. The god slowly produced the from of a big serpent to frighten the pious householder 8 Even though fish live in water they do not get liberated.

PART THREE

SYNTAX AND COMPOUNDS

I ARTICLE

328 There is no article in Ardha-Magadhi. The meaning of both the definite and indefinite articles is inherent in the word itself. So *पुरिसो* means 'a man' and 'the man' according to the context. If they are to be pointed out prominently the definite article is expressed by the demonstrative pronoun, *स पुरिसो* 'the man', *सा इत्थी* 'that lady', *बालपुन स फल गहिय* 'the child took the fruit'. The indefinite article is expressed by the use of *एग* *एगो सिंहो* 'a lion', *चेपाए एगो महाणो परिवसइ* 'A certain Brahmin lived in Campā'.

Historically the article has arisen out of the demonstrative pronoun which has lost much of its original force. In AMg, however, it has never lost its force to such an extent as can be compared with the article of the European languages. The same holds good of the indefinite article arising from the numeral 'one'. But a close approach to the use of article is found in the canonical prose in cases like *tae nam se jaiandhe purise* Vip 11 'then the blind man', *tae nam se purise tam purisam evam vayas* Sut 2.13 'then the man spoke to the other man', *tae nam se anande* Upa 10 'then Ananda'.

II AGREEMENT

329 Agreement relates mainly to such aspects as Gender, Number, Case and Person, regarding which the words must formally agree to form the congruence between them.

Various factors help to break down this congruence. Thus the impression produced by the actual fact like a collective idea with a grammatical expression in plural *abhu jina atthi jina adu va vi bhavissai* U 2 45 'There were Jinās there are Jinās and there will be Jinās' A fixed form may disturb it *tattha je te ariyā te evam vayasī* Ay 1 4 2 'There those who were noble spoke thus' Some times an important word may disturb the agreement *chajjivaniya namam ajjhayaṇam pavasiya* Das 4 The chapter called *Chajjivaniya* is preached. The speaker himself may change the mode of expression : *siehi assie bhikkhu amakkhāe parivattasī* Sur 11 4 13 'A pious monk should live as a man free from fetters among those who are bound with fetters' A compromise may be effected *tāhe raya sa ya jayahatthimmi arudhai* Erz 34 29 'Then the king and queen mounted the victorious elephant'

330 AGREEMENT BETWEEN THE SUBJECT AND THE PREDICATE The agreement found between the subject and the predicate of a given sentence pertains to the number and person when the predicate is in the form of a finite verb and to number and gender when it is a verbal derivative

(i) Normally the number of the subject and the predicate is the same *deva vi te namasanti* Das 1 1 'Even the gods adore him' *amare bhavivah rasi* Das 1 ■ 'The bee drinks the juice'

As the dual forms are lacking in all the Prakrits the verb is in the plural with a dual subject *do vi gacchanti soggaṃ* Das 5 1 100 'Both of them go to a good birth'

This agreement holds good with the grammatical gender and number when the actual fact may not conform with it. When a person is spoken of in plural as a sign of respect the predicate will be in the plural *tao subbhe eyam aṭṭham ākkhaha* Nay 1 14 'Then tell me this fact'

(ii) A multiple subject If the words form-

ing the subject are joined with the particle च 'and' the predicate is naturally in the plural रायणी रायमद्या य पुच्छन्ति। Das 5 2 'The kings and the ministers of the king ask' कोहो य माणा य अनिगहीया। Das 8 40 'Anger and pride which are not controlled'

The other alternative that the predicate should agree with the nearest of them is also found किं वा करेद् मम विरहे महाराधो अस्या य। Erz 21 10 'What is the king and my mother doing in my absence?'

Sometimes the rule is violated: *sampayam ca dattaharaṇam parimaso ja kēṇa vā kaṇam* Erz 67 19 'Just somebody took away the wealth and committed theft'

(iii) If the nouns forming the subject are joined by the disjunctive particle वा 'or' the predicate naturally remains in the singular नयि पुणे व पावे वा। Sut 1 1 12 There is neither merit nor demerit

331 When the subject is made of nouns of different numbers the verb agrees according to following rules. When the subject consists of two singular nouns joined with *ca* 'and' or any other particle like *et* also the verb is found either in the singular or plural *na tassa majā ca piyā ca bhāṇa kalammi tammasahara bharaṇti* U 13 22 'Neither his mother nor father nor brother take a share (of his acts) at the time of death' When the subject consists of more than one word of different numbers the verb is usually in the plural and only occasionally in the singular *sehaṇti ya ṇam mamaṇṇo majā piyā ja sujā ja bhāṇi* Sut 12 19 'His father mother children and wife who claim him admonish him' *paṇṇi puttā ja pāi ja majjham* U 136 'My sons and husband run away' *jattā natthi jaṇṇa maccu rakheṇa veyya tatā* U 23 81 'Where there is neither old age nor death nor diseases nor pains' When the subject consists of many words all of which are in the plural the verb is naturally in the plural except for exceptional cases *dāṇi ja sujā teta mittā*

ya taha bandhava jīvantam apujivanti U 18 14 'Wives, sons, relatives and friends depend upon him as long as he lives' *ḍahara buddha ya patthae* Sut 1 2 1 16 'Young and old may request'

Principal exceptions to the rules may be due to the lack of distinct forms of morphology *je sumnapadāhagā evam vayasā* Nay 1 12 'these astrologers said thus' or for an unknown cause *pantam sejjam sevimsu* Ay 1 9 32 'He used a low bed with a collective idea' *jaṭṭha jaramaraṅgarogadoṛā natthi* Vas 4 3 'where there is neither old age nor death nor diseases nor faults, first person with a plural verb' *tao ham tāo lavāmo* Vas 290 28 'then I speak to them' inclusive first person *avī yāvi citta janī sāmā* Ry 18 'Moreover, O Citta let us know' dual subject with a singular verb *do vi tattha nimantas* Das. 5 1 38 'Both of them may invite him' a change of number may occur in a relative clause *aggi cittaḥ Goyama je ḍahanī sarvatthe* U 23 50 'There is fire in the body, O Goyama, which burns'

332 The subject and the finite verb normally agree as regards person. If the subject consists of more than one word of different persons, the plural verb is in the first person rather than in the second or third and in the second rather than in the third. *अहं च मम च मा कुळे गंधना दामा।* Das 2 8 'You and I, let us not become Gandhana serpents in our family' *अहं च मम च दो दि सुगमो।* Kum 11 'Let you and I both fight'

Disagreement in person is only occasional *bhikkhū āmākkhā parivāsejjāu* Sut. 1 1 4 13 'The monk should wander till he is lib-rated' *na tuma jānī* 26 16 'You do not know'

333 Usually the predicate agrees with the gender of the subject whenever it is an adjective or a verbal derivative. This agreement pertains to the grammatical gender of the word. *सत्यमेव अष्टा दिग्गहाविमो।* Erz 54 10

'I married myself. जाहं तेन परिचिता। U. 22 29. 'That I am abandoned by him'.

334 When the subject consists of words of Masculine and Feminine genders AMg. uses the Masculine form of the predicate. माया य छोहो य पवहुमाण। Das. 8.40. 'Deceit and greed growing.'

In later Prākṛit the neuter form was preferred : (*rāyā devī ya*) *niyabhavane gayāi* Erz 84.6 'The king and the queen went to their palace.'

335 If the predicate is a noun it is not free to agree with the subject as regards gender. जम्म दुखलं जरा दुखलं। 'Birth is misery and old age is also misery.' तयो जोई जीवो जोइहाण। U. 12. 'Penance is fire, the soul the alter.'

336 In the Prākṛits we find the slow process by which the active construction has replaced the passive though the grammatical form remains passive. Past passive participles derived from a transitive verb are used in an active construction : मुको मि विसभवखण। U 23 46. 'I have abandoned the eating of poison' लंकाहिबो पवुसो Pau 5 111. 'The lord of Lankā spoke' Many transitive verbs use their participles actively तयो सो पहसिभो राया। U. 20.10 'Then the king laughed.'

337 AGREEMENT BETWEEN THE SUBSTANTIVE AND THE ADJECTIVE. On the whole the adjective agrees with the substantive on which it depends in Gender, Number and Case. The exceptions to this rule are only occasional.

When a substantive is pointed out by means of a superlative from a group of nouns usually in the genitive and the two nouns differ in gender, the superlative usually agrees with the noun in the nominative and not with the one in the genitive. *cando va tārāna mahānubhāve* Sut.

1 6 19 'Just as the moon is the most lustrous among the stars' *gandhesu va candapam ahu settham* Sut 1 6 19 'As sandal is the best among the scents' Attraction is responsible for this usage

338 The agreement of adjectives with more than one substantive is on parallel lines with that of the predicate. The usual practice is to make it agree with the nearest substantive *सुहं विद्या सुरा सीहं मेरुओ यं महुणि यं।* U 19 70 'You like wine drink and other liquors' *पाहंओ मि जलन्तीओ वसाओ रुहिराणि यं।* U 19 70 'I was made to drink burning fat and blood'

Cases of disagreement may be (i) those of gender *teu cittamantam akkhaya* Das 4 'Fire is said to possess life' *iham puna samive girikudam nama gamo* Vas 182 6 Here nearby there is a village *Girikuda* (ii) disagreement in case cf. Das 2 1 29 (iii) disagreement in number of doubtful occurrence

339 AGREEMENT OF NUMERALS : The cardinal number meaning 'one' fully agrees with the noun *पासहं णं पडम-वत्पुण्डरीकं।* Sut 2 1 'He sees an excellent lotus' In its plural form it means 'some' *एणे आहु।* 'Some say'

The cardinal numbers from 'two' to 'eighteen' are regarded as adjectives. But by the nature of their meaning they are used in the plural. Moreover they have only one set of forms for all the three genders *दोण्णि वि रायाणो।* Nir 26 'Both the kings' *तस्स भज्जा दुवे आसिं।* U 22 2 'He had two wives' *अट्ठरसोहं समण-सहरसोहं सद्धिं सपरिवुडे।* Nay 5 53 'Surrounded with eighteen thousand monks'

Numerals over 'twenty' are all regarded as substantives and stand in apposition to the noun which they qualify. Their agreement pertains only to the case

forms यतीसाए इम्भुलुवालिवाण पाणि गेण्हावेन्ति। Nay. 5 53.
 'They marry him with thirty-two girls of rich families'
 पचहत्तरीए वासेहि। Nir. 24. 'With 72 years'

Words expressing bigger numbers like 'hundred,'
 'thousand' are regarded as substantives and stand in
 apposition to words which they qualify पच सया। Kap.
 142 'Five hundred'.

340 In many cases numerals remain without any
 inflection *solasa rogāyankā* Vip 22 'sixteen diseases'
sattari vdsāi Kap S 70 '70 years'

Numerals over twenty being substantives, can govern the
 genitive of the noun *atthasayam māhaṇadāraganam* Vip
 107 'eight hundred Brahmin boys' *puttaṇam satthi*
sahassa Sag 'sixty thousand sons'

Numerals also enter into compounds with the nouns =
atthasahasalakkhanadhara U 22 5 'possessing eight
 thousand marks' *sirasayāḥ satteta nata nharujaya bhava*
 Erz 4 14 'There are 700 veins and 900 sinews'

341 AGREEMENT OF PRONOUNS Usually the pronoun
 agrees with the noun in Number and Gender There are
 some cases of disagreement of gender neuter pronoun
 with a masculine noun जावन्ति लोए पाणा। Das 6 10.
 'All living beings in the world' जावन्तदिजापुरिसा सधे ते
 दुक्खसंभवा। U 6 1 'As many ignorant persons there are,
 are all born in misery'

When the pronoun refers to words of different genders
 it may be in the masculine or neuter gender *kaṣaḍḍa*
indiyāṇi ya te jīṇiṭṭu U 23 38 'senses and passions, having
 conquered them'

342 The relative pronoun agrees with its antecedent
 in number and gender but its case is determined by the
 clause in which it occurs. जे य बुद्धा महामागा सुद्ध तेसि परहन्ति।

Sut 1 8 23 'These who are enlightened and great, their activity is pure' जो एष दण्ड गण्हिस्सह सो राया होहिइ ।
 Erz 3/ 1 'He who takes this staff will become a king'

There are a number of exceptions, *acchanda je na bhujjanti na se ca tti vuccas* Das 22 'those who do not enjoy because unable to do so are not called relinquishers' *je ettha khattā uvajjeyā va khalejja jo nam* U 12.18 'Who are the door keepers appointed here who may remove him ?

343 The relative pronoun is neuter when it refers to a whole sentence तस्स मे अपदिक्कतस्स इमं प्यारिस्स कहं जाणमाणो वि जं धम्म कामभोगेषु सुखिओ । U 13 19 'This is the effect of my deed for which I have not repented, that even knowing religion I am attached to pleasure of senses' अज्जउत्त सोहण कथं जं सो वुरप्पा निहओ । Erz 8 29 'O Lord, you did well in killing that wicked man'

344 If the predicate of a relative pronoun is a noun having a different gender from the gender of the antecedent noun, the relative pronoun agrees with the predicate rather than its antecedent. The demonstrative pronoun naturally agrees with the antecedent noun जे माहणा जाइविज्जीववेया ताई तु खेताइ सुखिस्सहा । U 12 13 'Those Brahmins who are endowed with birth and knowledge are the best fields'

III NUMBER

345 The Singular number naturally gives expression to an idea which is by nature one or when the contents of an idea are homogeneous or an idea of a collective nature. The collective words in the singular are always treated as singular and never as plural बहुजणो अन्नमज्जस्स एवं आइवस्सह । Bhag 15 1 3 'People were speaking to each other'

Many words which are used only in the plural in Sanskrit are found in Prākṛit as both singular and plural. P *puttesu dāresu ca yā appekkhā* Sn. 38. 'the attachment towards sons and wife' *pudhavī āu teū ya* Sut. 1.1.18. 'earth, water and fire' *somilam māhaṇam pāṇehi kaddhāves* Ant 66. 'He caused Somila to be deprived of his life.'

346 Singular is used to denote whole class or material things forming one class. *अयि जीवस्स नासो*। U. 2. 27. 'There is no destruction of the soul' *पुष च सोणिअं च आहारेह*। Vip. 27. 'He eats pus and blood.'

A curious use of the singular is found in *dasaddhavanṇe kusume nivāse* Bhag 15.17. 'Flowers of five colours were thrown down.'

347 The dual is lost and its place is taken by the plural even when the numeral दो may be used : बहु सुणेह कण्णेहि बहु अञ्जलीहि वेच्छह। Das. 8. 20. 'He hears many things with his ears and sees many things with his eyes.' *तासि दोण्हं दुवे पुत्ता इहा रामकेसवा*। U. 22. 2. 'Their two dear sons were Rāma and Kesava.'

348 The plural primarily denotes multiple things when the speaker wants to emphasise its plurality. *सखे कामा दुहावहा*। U. 'All pleasures bring misery.' The plural is used to make a general statement : *से जहानाम्प बीयाण भगिदह्ण पुणरवि अंकुरण्णती न भवह*। Aup 155. 'Just as there cannot arise the sprout from seeds burnt with fire.'

Natural objects may be used in the plural : *sahlā na sandanti na vanti vāyā* Sut. 1.127. 'Waters do not flow and winds do not blow'. Abstract things : *apiccam deva-sokkhāi* Aup. 50. 'The happiness of gods is momentary.' *tesm sikkhā pavaddhanti* Das 9 2 12 'Their instructions increase'. Substances : *mamtesu mucchiyā* Upa. 210 'addicted to flesh.' Names of countries : *tam jahā angā-ṇam vaṅgāṇamghāyāe* Bhag. 15.1.28. 'just for the

destruction of Aṅgas, Vaṅgas ' Constellations *aha nikkhamā u cittaṃ* U 22 23 'He then becomes a monk at the time of Citta' Objects naturally plural *kesā paṇḍurayā havanti te* U 10 21 'your hair grow white' A curious usage is *bhāṇaḥ sumittaṃ nisīḍṣu tapamalam* Pau 12 19. 'Sumitta says to Vapamāli in the night'

✓ IV CASES

349 Nominative It expresses the subject of the sentence *एवं कर्म्मि संवृताः* Das 2 11 'Thus act the enlightened men' It expresses the object of the passive construction *वेगं सा मणिषा* 'He said to her'

Nom. of the word in apposition to the suppressed subject *jācayjīram bambhayaṇī caharissam* Vas 3 28 'I will live as a celibate throughout the life'

350 Nominative of the predicate of a few verbs of incomplete predication *सिद्धे वा भवद्भासण* Das 9 4 14 'He becomes an eternal Siddha' *कसाया भगिणो बुद्धो* U. 23 53 'Passions are said to be fires' *अहं के भासि* Ay 1. 1 1 'Who was I?' *सा रणा सम्बरज्जसमिणी कया* Erz 'The king made her the owner of the whole kingdom'

Words standing in apposition to the subject and words joined with *nāma* naturally remain in the nominative *atthi theca bhārahe vāse paṇḍaraddhapanā rama puram tammi iharaho nāma rāyā* Erz 48 24 'There is in this very country of Bharata a town P by name There the king was E by name' Note the use of the predicative nominative *(te) nigganthā parayanā* Pau 5 58 'they became Niggantha monks'

351 Nominative is used with *हणि* to form the logical object of a sentence *न चात मरुणं नि मरुह* Sut 1 2 3 16. 'The fool regards it as protection' *तेन चोरो नि मो वप* Das 7 12. 'He should not call a thief as thief'

Acc may be found as in *siddhimantam* ii *alave* Das 7 52
 'may call him as rich Further Nom for Acc adverbs
payatto vanabhumho Erz 35 3 started towards forest'
 For infinitive *esa vi ya nam kanhe mamam payavandae*
havam agacchai Ant 40 This Kanha comes to me for
 saluting my feet With the interjection *aho aho duggaya*
ttam mohassa Erz 3 35 O the difficulty of conquering
 delusion In enumeration *pudhavi au teu va cau*
agasapancama Sut 1 1 1 7 Earth water fire wind and
 sky as the fifth In cases like *padesi rayanavutti* Pau
 3 69 he showers jewels *bharjanti balassa vahena pithi*
 Sut 1 5 2 14 They break the back of the ignorant man
 with weapon *kahehi darayauppatti* Vas 1 19 14 Tell
 the origin of the child we should better admit the inter
 change of a long vowel for a nasalised one A disjunctive
 use of the Nom is found in *so eva bhaviametto vipiggao*
narava Paum 28 31 When he said thus the king went
 away

352 ACCUSATIVE It expresses the object of transitive
 verbs वेदयति सुह दुःखः। Sut 1 1 2 1 They undergo
 happiness and misery मातरं पितरं पोतः। Sut 1 3 2 4
 'Maintain your father and mother

Some intransitive verbs of Sanskrit are used transitively
psuaramam ca te sumaramāgi Vas 36 13 remembering
 the death of your father *roemi nam bhante niggantham*
pavayagam Upi 12 I like O Lord the Niggantha preach
 ing *jāmi balo varajjai* Das 7 7 about which the fool
 commits faults *vippo namamuddam jio jūe* Pau 5 32
 'The Brahmin was deprived of the ring in gambling

353 Verbs denoting motion are used with the
 Accusative of goal or destination नदि ताव परं जायते। Sut 1
 3 2 6 Come child let us go home ता गच्छामि हिमवन्ते
 अहं गेहिङ्ग तयं आसहि उदयेमि सिरिविजयस्स। Therefore I
 will go to Himalaya and taking that herb give it to
 Srivijaya.

354 A double accusative may be found in the following cases (i) used predicatively *ogasam phāṣyam naccā* Ay 1 2.1 'knowing the place to be pure *sanjāyam sāhū ālāce* Das 8 49 'One should call a self controlled on sage' (ii) in apposition to the object *asāyam vā pāṇa ra ahāyam āharettae* Kalp 1 19 'to eat food either food or drink.' (iii) expressing the person and thing *gihūno ta na dikkhe* Das 8 50 'He should not tell it to the householders' (iv) with causal verbs *thapagam pejjamāe dāragam* Das, 5 1 42 'giving suck to the child'

355 A number of verbs may take a cognate accusative *अकालमरणं मरहः* U 5 16 'He dies an untimely death' *उमुचाइया इथिपदे पइत्ति* 1 5 2 15 'Urged on with arrows they carry loads of elephants' किं पि तहाविई हाः सायन्तो। Sm 14 9 'Meditating some thought of the type'

356 Accusative expresses the extent of time and place *दिभी य केचि काल तीण सह* Erz 8 3 'He remained with her for some time' *अहु मासे य चावण मवण* Ay 1 9 4 5 'The lord spent eight months' *अग्रानि चत्तारि अंगुलानि वहु* Erz 37 2 'It grows another four Angulas' *मुइस्तं अजगारं सत्तहपवाई अगुगच्छ* Vsp 205 'He follow the monk seven or eight steps'

Acc may also denote a point of time *tem nā ṇam amā sādānā āraikālam pā adāṇam gāḥāmo* Aup 86 'Therefore, let us not take what is not given even in this time of difficulty'

357 A few verbal nouns may govern accusative *चम्ममाताइया वण* Sut 1 1.2.20 'We are observing religion' *वगवमुहवन्तो अमाविपरं वयपणातो मजह* Vas 4.2 'With the serene face he salutes his parents and says' A number of prepositions govern this case *आमगुरं पइव* Sut 1 7.8 'With reference to one's happiness' *मीमप*

जिण पद् नारयस्स पुच्छा । Vas १4 9 'the question of N to the prophet S' Particles ची ची मह पुरिससे । Sur 2 48 'Fie upon my manhood'

358 Acc gives rise to a number of adverbs *khuppa gacchanti amarabhavanā* Das 4 28 'They quickly go to the heavenly regions' *mandam parakkame bhayavam* Ay 1 9 4 12 'The Lord wandered slowly' So also *phudam* clearly *nggham* quickly, *niiccā* always *puvīm* formerly

359 Very often the accusative of destination is expressed by an analytical construction जेणामेव भजसुद्धमे धेरे तेणामेव उवाणच्छह । Nay 1 5 'He goes to the elder Ārya Sudharma'

360 INSTRUMENTAL It is used in the sociative meaning and is often accompanied by prepositions like सह, समं and सद्धिं खेलन्ति जहा व दासेहि । U 8 18 'They play with them as with slaves' सस्वयलेण नीहरिओ नयराओ Erz 48 26 'With all the army he started from the town'

A more abstract association may be seen in *bambhacereṇa se vase* Sut 1 1 3 13 'He should live in celibacy' *jāe saddhae nikkhanto* Ay 1 1 13 'With what enthusiasm he became a monk'

361 It commonly denotes the means or instrument of the action both physical or mental एतेण चैव संरेण दो वि विणिवाह्या । Erz 1 14 'Both of them were killed by the same arrow' मणसा वि व पत्थए । Sut 1 8 14 'He should not desire it even in his mind'

362 It denotes the acting agent in the passive construction कहं मए सो नायव्वो । Erz 12 26 'How should I know him? ईसरेण कहे छीए । Sut 1 1 3 6 'God created the world' With causal forms the primary subject of the verb may be also in the instrumental पच्चयपुरिसेहि सुरगा सगाविया । Erz.

68 'He caused an underground passage to be dug by faithful men'

363 The reason or motive of an action is denoted by this case मानेनं अहमा गद्दं। U 984 'On account of pride one gets a low birth' खोभेनं विणिग्गुह्म। Das 5231 'He conceals on account of greed' मम हयाभी चारां पमाण्ण निवट्ठि। Erz 429 'The sword fell from my hand because of carelessness'

Words like *hetu*, *karapa nimutta* when used may be in the instrumental accusative or ablative *ettha kārāṇeṇa sāmī amhe kumbhāṇe paṇṇā nirovassāya ānattā* Nay 18 'For this reason O Lord king Kumbhaya expelled us from the country' *no annassa heṇṇa dhammam āikkhejja* Sut 2215 'He should not preach religion for food' *royanti ya putta kārāṇā* Sut 12117 'They isment for the son'

364 It denotes the mode of action विगण्णं वयणं एदिगुण्णि। Ray 12 'They hear the words with modesty' मानेनं अण्णुह्म। Erz 1711 'He remains silent'

This gives rise to the phrases like *suham suheṇam* in happiness, *majjhammajjheṇam* through the middle, and others

365 It is used to denote the lapse of time एतो सवत्थरण एवमिण्णुह्म। 'He will come back after a year' अयमगहा काठेण जंगया। Sut 1216 'Living beings suffer the results of their acts after some time'

Instrumental also points out a point in time *tenam kāle ṇam teṇam sattaṇṇam* at that time and period *aha teṇeva kāleṇam purīe tattha mīthane* U 254 'Now at that time in the town lived a Brahmin' With constellations *nikkhaṇṇaṇi jaṇṇiṭṭhaṇi* U 2223 'He becomes a monk in the time Citta'

366 In its special sense it denotes the direction एण्णं आगमनं अण्णि कगारं। Erz 7929 'In this direction there is a

forest.' उत्तरेण वेसमणे महाराया । Nir 96. 'To the north is king Vesamana'

367 It often denotes the characteristic of the subject. आसे चवेग पवरे । U 11 16. 'The horse best in speed' सक्को माहणरूवेग इम चवणमब्बवी । U 9 6 'Sakka spoke these words in the guise of a Brahmin'

368 The instrumental has given rise to a number of adverbs *attaḥsīyam kḥu duheṇa labbhaḥ* Sut 1 2 || 30. One's welfare is got with difficulty' *ukkoseṇam sasm bhavē* U 5 3 'At most it may happen once' Similarly *jahātaheṇam* 'in reality' *duṛeṇam* 'from a distance', *anupuvvaneṇam* 'in due order' *samjuheṇam*, *samāseṇam* 'in short', *chandeṇa* 'at will', *cireṇa* 'after a long time' etc

369 It is governed by a number of verbs

(i) of association *सल्लुकेहि समागमो* । U. 27 15 'Coming to possess bad bulls' (ii) separation *पुरिसोरम पाकम्मुणा* । Sut 1 2 1 19 'Refrain from sinful acts, O man' (iii) covering etc *माहेण पाउद्ध* । Sut 1 2 2 22. 'Covered with ignorance' (iv) sacrificing *करेण होमेण हुणासि* । U 12 43 'With what sacrifice do you sacrifice?' (v) living *दियेण जीवेम* । Sut 1 7 21 'He should live on pure water' (vi) invite *भोगण निमैतयन्ति* । Sut 'Invite with pleasures', (vii) to eat *दहिणा भुणाहि* Erz 'Eat curds' and other verbs

370 It is governed by nouns and adjectives *हुएण एते पवयन्ति नीक्ख* । Sut 1 7 12 'Some say that liberation is due to oblation' *रूवेण लायण्णेण जोस्वण्णेण य उक्किहा* । Nay 1 8 'Best as regarded beauty, form and youth'

371 It forms a number of expressions of a prohibitive nature *अल बालस्स संयेण* । Ay 1 2 5 'Enough of the friendship of the fool' *धम्मेण किं* । U 14 17 'What is the use of religion?'

372. It is used in comparison *santa bhikkhuhm gāratthā samjamuttara* U 5 20 'There are many householders superior to monks in self control' Sequence *ajassa pavarakittl geham gehena bhama* Pau 15 66 'His excellent fame wanders from house to house' In the sense of Loc. *Laḍhehi tassa utasaggā bahave* Ay 19 33 'He had many difficulties in L. *satta kāmehi manata* Sut 11 6 'Men are attached to pleasures' Absolute use; *santina ma* *sāmya* Pau 16 31 'O Lord while I am here'

373 DATIVE The function of the dative to express the indirect object is taken over by the Geritive. The old dative form in *मा* is often replaced by a compound expression in which *अहं*, *अह* and *अहमा* are added to the noun

374 The dative expresses the person for whose advantage or disadvantage the act is performed *वेल्गारु कुमारभूपा* Sut 12 4 14 'a ball for the son' *अपणहु* *परहा वा* U 1 25 'either for oneself or for another'

375 The usual meaning of this case is to express the aim or purpose of action *हिपनिस्सताप सत्तणीयानि* U 8 3 'for the welfare and happiness of all beings' *जे ज्ञाणेन मुनेना वा दाणहुं पणहुं इम* Das V 1. 'What he may know or hear to be prepared for a gift' *पपनिमिचण पइ पइ अहुं रत्तगदाण* Pau 27 'For this reason, O Lord, come quickly to protect us'

376 The dative gives rise to a few adverbial expressions *na haccāde na pārāde antarā ceta* Sut 21 9 'neither to this nor to the other side but in the middle' Similarly *jācassāde* 'throughout life', *ciddā* 'for a long time'

377 A few verbs of motion may govern the dative case: *agantā gabbhāya namāso* Sut 12 19 'He will be reborn for many times'

378 It is used as the predicate of sentences meaning 'proper for' फल च कीयस्स वहाय होइ। Das 9 'The fruit of the bamboo results in its death' आवके से वहाय होइ। Das 11 10 'The disease results in his death'

379 Dative is governed by a few nouns and adjectives. से पारगा दोण्ह रि मोयणाए। Sut 'they are able to release both' उवरपुण्ह व दुह्ने सवणयाए। Nay 1 24 'Like the flower of fig, difficult to hear.'

alam governs dative *nalam* ते तवा त्पदे Sut 1 95 'they are not able to protect you'

380 ABLATIVE It denotes the starting point of an action both as regards place and time सो खु केसरी भागओ ति भावणिय घत्तुन कोयण्ड कणियसर च एगागी खेव निगओ पहीओ। Sm VI 'Having heard that a lion had come, he took a bow and arrow and went out of the camp' नियगओ भयणाओ निजाओ वण्हिपुगवो। U 22 13. 'The best of the Vaphis went out of his house' जावज्जीव मए मासाओ मासाओ खेव भात्तव्व। Sm 11 5 'Throughout the life I am to take food after each month'

From this evolves the mode of expressing continuous action तमाओ ते तम जन्ति। Sut 1 1 14 'They go from darkness to darkness' इत्थाओ इत्थं साहरिजमाणे। Aup 105. 'carried from hand to hand'

381 It denotes the origin of a thing, real and figurative वण्हणदाहभा देवो ते वडिम करेइ। Erz 'The god prepares the image from the sandal wood' अरणाओ भग्नि भग्निनिव्वट्ठिजा। Sut 2 1 9 'He may produce fire from the fire sticks' मण्डरिणो व एयाओ सवत्तिणओ। Erz 53 1 'These are envious because of being co-wives'

Related to this is the meaning of motive, logical reason etc *thambhā kohā pamāḍeṇa* U 11 3 'on account of pride,

anger and carelessness' *jaṣ royaṇti ja puttakarand* Sut 1 2 1, 17 'if they weep for the sake of the son' *sinehāo aṣva paṃuṣyaḥṣaena gaḥso* Erz 'Because of affection he was taken with a very delighted heart'

382 Ablative is used in comparison किं जीवनावभो पर तु कुम्भा । Das 9 1 5 'What can it do more than the destruction of life?' सो किं ममाभो पद्मसिद्धा । Vas 94 6 'Is he better than I?' विम्बिया सकवण्णियरूपसिरीभो भणिं रूपसंपदं ददु । Erz 'They were delighted to see the wealth of beauty greater than the one described by Sakka'

383 Ablative is used with verbs meaning (i) to proceed, to fall etc चङ्खण देवलोभाभो । U 9 1 'falling from the heavenly region' भोङ्खणो उत्तमाभो सीदाभो । U 22 23 'got down from the best palanquin' (ii) separation निवत्तनु इमामो सगमाभो । Erz 'Refrain from this battle' तग्हा प चरे विरभो पहाभो । Aṣ 1 3 4 'Therefore the hero abstained from killing' (iii) fear, disgust मा सीदसु कलहाभो । Erz. 'Do not fear of the quarrel' उद्विगो प संसारवामाभो । Erz 'disgusted of the present life' (iv) freedom, protection सग्गहुस्स विमुचह । Sut 1 1 1 19 'He is freed from all misery' इरियसममाभ रक्खिया । Erz 'protected from the attack of the elephant' (v) defeat भागी कुरकुरी चीयदुरकुदाभो । Erz 'The cock was defeated by the other'

384 Nouns of similar meaning also govern ablative जहा कुरकुत्तोयस निच कुल्लभो यवे । Das 8 54 'Just as the young one of a cock has always fear from the osprey' विहक्खो दुग्गज्जणाभो । Sm 9 2 'mocking from wicked men'

Adjectives implying comparison or difference also govern ablative *gunḥo samam rā* U 32 3 'similar in virtue' *damsaṇḥo ti dullaḥam vayanam* Vas 5 22 'words are more difficult to get than sight' *jīvo m sarīrāo ti bhanno* Sm 179 'The soul is then different from the body'

385 Ablative is governed by adverbs and prepositions.

न नायपुत्ता परं अस्थि नाणी । Sut 1 6 24. 'There is no better knower than the scion of the Nāya family' बालभावाभो भारद्वाज Erz 'from the childhood'

386 The ablative forms, particularly those in-भञ्जो are very productive of adverbs पिष्ट्वाभो परिस्पन्ति । Sut 1 3.2.4. 'They recede backwards' सस्त्रेभ्यो परिस्त्राय । Sm 155. 'It is told in brief'

Similarly *dhammao* 'according to religion', *purao* 'from ahead' *pakkhao* 'from the side' *davvao*, *khettao*, *kalao*, *bhavao* *sahavao* 'by nature'. Other forms of the ablative may form adverbs *niyama* 'as a rule'

In the plural it is sometimes difficult to decide whether we have to do with the instrumental or ablative form *phares romakuvethim seo* Erz 'The sweat flows from the pores of the hair'

387 GENITIVE In its adnominal use genitive covers a very wide field of relations (i) the commonest one is that of possession विजयस्स क्षतिवस्स पुत्ते । Vip 2 'the son of King Vijaya' जहा दुमस्स पुत्केसु । Das 12 'as on the flowers of the tree' (ii) subject एव केवल्लिणो मय । Sut. 1 11 38 'This is the opinion of the omniscient teachers' अहा उम्माइयत्तण विसयाण । Erz 'O the exciting nature of the senses' देवाण मणुवाण च युग्गहे । Das 7 50. 'in the fight of the gods and men' (iii) object अहो दुज्जयत्त मोहस्स । Erz 'O the difficulty of conquering delusion' सरारस्स विणासेण । Sut 1 1 1 2 'by the destruction of the body' (iv) partitive sense अत्तेउरस्स पदमा । Erz 'first among the wives' सीहो मियाण सल्लिण गगा । Sut 1 6 21 'the lion among the animals and Ganges among the rivers' (v) origin सुवण्णस्स पदिमा । the image of gold' (vi) as a nominal predicate सुहुगा मे चवेदा मे । U 1 38 'blows and slaps given to me' किं

नरिय मम जे अछराइण अरिय । Erz 'Have I not what the other kings have ?'

There are other relations which cannot be easily classified *nayarassa maggo* way leading to the town *na esa kalo visāyassa* Sm 'This is not the time of dejection' *paṇana vi samsayam kahu* Erz 'She will put her life into doubt'

388 It is used with verbs which take both the dative and genitive in Sanskrit

A Verbs which take dative in Sanskrit (i) to give, bestow ददेज् एकस्स । U 8 16 'may be given to one' पुद्दह दाऊण निययपुत्ताण । Pau 5 8 'giving the kingdom to his sons' (ii) to speak ask तेण तस्स कहियं । Erz 'He told him' पुच्छमाणस्स सीसस्स बागरेज्ज । U 1 23 'He should explain to the student asking' (iii) to get angry अदितस्स न कुप्येज्जा । D 5 2 28 'He should not get angry at one who does not give' (iv) to like मम रायह पस्सज्जा खुदुवस्सं । U 13 14 'I think monkhood to be misery'

II Verbs taking other cases in Sanskrit (i) to hear पण्डितान् निसामिया । Ay 1 8 3 'hearing from the wise' जह्ण अह मिच्छाण वा नियगाण वा सुणेन्तथा । Ray 5 'If I had heard of my friends and relatives' (ii) proper, allowed भो कप्पह निर्मयाण वा निर्गघीण वा । Kap 1 1 'It is not allowed for monks and nuns' (iii) know remember नाईण सरई वाले । Sut 1 3 1 16 'The ignorant one remembers his relatives' (iv) fear को ण बीद्दह सत्ताण । Vaj 'Who is not afraid of wicked men?' (v) filling हिरण्णसुवण्णभोत्तिवारं वाले भरेऊण । Erz 'having filled the dish with gold, silver and pearls' (vi) renounce : तस्स भन्ने पटिक्कमामि । Das 'I renounce it, O Lord' (vii) forgive अविणीयस्स मे अञ्ज समसु । Vas 25 25 'To-day forgive me who am insolent'

Verbal nouns of similar meaning govern genitive *Jassa ee parinṇayā* U 2 16 'Who has known these' *kaḍana kammana na mokkha attā* U 4 3 'There is no release from acts done'

389 Genitive is governed by adjectives. Besides the adnominal uses it expresses (i) similarity मम सरिसो। 'like me' (ii) liking जो सो हियवस्त बलहो तुज्झ। Pau 6 173 'who is dear to your heart' (iii) possession तस्स सैतिया सुहृदा। Pau 'warriors belonging to him' (iv) union हृदयमि अवस्त सजुत्ता। Pau 5 1 'become united with others'

390 It can take the place of the dative of destination. मामेग पवणच्चण्डो वारिण न उण सीसाण। Erz 'He was like a terrible wind to the disputants and not his pupils' उह्वण्डियं सुहृदसणस्त मे हियव। Erz 'My heart is anxious for your sight'

391 Genitive is governed by adverbs, prepositions and even particles अमग्गो, पुरग्गो, उव्वरि, इहा, वारिहं ननो, धी, सगासे, वुरे, अलं etc नमो जिणान। 'Salutation to the Jinas' धिरप्पु ते जसो कामी। Das 2 7 'Fie upon you, desirous of fame' अलं अप्पणो होइ अल वरेसि। Sut 1 12 19 'He is capable of protecting himself and others'

392 Genitive also gives time सा सत्तरप्पस्त कालगया। Vas 90 1 'She died before seven days' राया पचमादिणस्त तम्मि नगे ववइ। Erz 'The king went to the mountain on the fifth day'

393 The genitive absolute construction is used to denote the accompanying condition of time राइणो निव्वजस्त अइ तए अरसाणयं पुच्छिषस्व। Erz 'When the king is sleeping you should ask me for a story' तहा करतस्व अइकती काइ काल। Erz 'Some time elapsed while he was doing so'

394 Genitive gives rise to a few adverbs mostly of an imitative type *cirassa* 'for a long time', *sarasarassa*, *davadarassa* etc. In such cases as *candagaṇam kayā pūjā* Pau 28 45 'C performed the worship' *'ahanarataṇa samayam* Pau 5 110 'along with the king' we must admit an analogical form of the instrumental. The possessive verb 'have' is rendered by genitive *tassa ja rāṇo satta taṇayā* Erz. 'The king had seven sons'

395 LOCATIVE It denotes the place of action both real and figurative *सत्य जे चंपाए नयरीए वृणिए राया ।* Nay 1 1. 'There in the town of Campā lived king Kūṇiya' मम्म-पप्सेइओ । Erz. 'Struck on a vital part.' मणसि चिंतइ । 'Thinks in the mind.'

396 It denotes the place towards which the action of the verb is directed *कुमारसमये भस्सए पण्डितवइ ।* Erz. 'She throws rice on the head of the prince' *नरए पडन्ति ।* Sut. 1 5 1 3 'They fall in hell' *रायसमये उवागण्डइ ।* Nay. 1.2. 'He steps on the royal road'

As an extension of this use the locative often replaces the accusative of destination or goal *egayā devalogesa gacchas* U 3 3 'Sometimes he goes to heaven' *puratara gao siggham* Erz. 'He quickly went to the town'

397 Locative is used in a partitive sense *सण्णु जायए सूरु सहरसेणु य पैदिओ ।* Vas 105 8 'A hero is born among hundred men while a wise man is born among thousand.' *विरायई सुरमंसे य ईदो ।* Das 9 1 14. 'He shines like Indra among gods' *संघेणु या उत्तमं यमघर ।* Sut 1 6 23. 'Celibacy is the best among the penances'

398 Locative is used with verbs and verbal nouns :

(i) to be attached, desire : *दुस्समि रमई मिए ।* U.1.5 'The ignorant man takes delight in bad conduct.' *अगुरिओ भोपणमि ।* Das 5.2.26 'not attached to food.' (ii) union, association : *घमि रिपे ।* Sut 2 6.25 'established in reli-

gion' वसिता वसचेसि। Av 144 'living in celibacy.'
 (iii) general reference - गमणागमणे चव भत्तपण व संजण। Das.
 5189 'controlled as regards food and drink and going
 and coming' भवि मिसेसु कुण्ह। U 118 'even gets angry
 towards friends'

399 It is used with nouns in similar senses संजममि
 व चीतिव। U. 31 'energy for self control' सामणमि व
 समभा। Das 518 'doubt as regards his asceticism' जय
 व वराण वसण। विज्जासु जसेसि निम्मले होह। Sm 77 'Where men
 are addicted to learning and have greed for pure fame'

In some of these cases the locative has the sense of the
 infinitive *cijjhanti tattha pañca vī jaentā māraṇe chiddanti*
 Erz 'All the five stand there looking for an opportunity to
 kill' *rakkhaṇaposaṇe manusso*। Sut 14114 'You are a
 man for protecting and maintaining'

400 Locative is used with adjectives धम्माधम भकोविदा
 Sut 11222 'Ignorant of religion and irreligion' कणसु
 कुमलो। 'clever in arts'

401 It denotes the time when something happens.
 जया हेमन्तमासमि साय कुसह। Sut 1314 'when in the cold
 month cold touches him' मासे मासे ङ जो बालो कुसमीण ङ
 सुजण। U 944 'Even if the ignorant person were to eat
 with the blade of grass in each month' भसमि व दिने समा-
 गभा बाहिराओ वरधणू। Erz 'One day V came from outside'

In some cases Locative may express the duration of time
rajjam bhettuga surakālammi Pau 2122 'enjoying the
 kingdom for a long time'

402 The Locative Absolute, consisting of a subject in
 the locative and a noun or participle in the same case as
 the predicate, expresses the temporal or other
 accompanying circumstances व चरेज वास वाससे। Das.
 518 'He should not move while it is raining' विसीयह

सिद्धिले आउयमि । U 4.9. 'He becomes disheartened when his life comes to an end.' अकारणे कुदो । Erz. 'He got angry without reason'

403 Locative is often used for instrumental : *sattisu hamnam-nā* Sut. 2 6 26. 'struck with spears' *vammahasarānu bhinnā* Pau 6.162 'pierced by the arrows of Cupid' Probably some form of the Instrumental may be admitted here. Loc gives rise to a number of adverbs *rāo* 'in the night,' *dūre* 'at a distance', *antse* 'near', but in most cases the original nature of the case is obvious.

V PRONOUNS

404 PERSONAL PRONOUNS They are used when some emphasis is put on them अहं च भोगरायस्स तं च सि अघग-चण्हिजो । U.22.43. 'I am the daughter of king Bhoga and you are the son of A' रहनेमी अहं अहे । U 22 37. 'I am R , O good lady.'

Verbal forms of *as* may also perform the function of the personal pronouns *tao mi niggao* Vas 281 16 'then I went'

405 In polite address the second person may be replaced by the forms of *भवन्* which is used with a verb in the third person. तां कहेट भव । Sm. 19.15. 'So let your honour tell'

The enclitic forms of the personal pronouns cannot stand at the beginning nor in an emphatic place *loge asti se jāyae* U 1 45 'His fame spreads in the world.'

406 DEMONSTRATIVE PRONOUNS. The pronoun *ए* is frequently used to serve the function of the third person pronoun *से* *दि च आगामे उपहृष्ट* । Upa 151. 'He flew up in the sky.'

407 In conjunction with a noun it has the force of the definite article, though its demonstrative sense is not

quite absent तए ज से नगरगत्तिया। Vip 50 'then the guards of the town' तस्स ज विनयसत्तुस्स रण्णो महेसरदत्ते नाम पुरोहिण्। Vip 106 'The king V had a priest M by name'

408 It is frequently used as the correlative of the relative pronoun च ज चिय बिहिणा लिहिय त चिय परिणमद् सग्वलीगस्स। Vaj 674 'Whatever the fate has written, all that happens to men'

409 Used alone it points out the thing to be well-known or famous ते गिरिसिद्धा। Vaj 221 'those peaks of mountains' Anaphorically it may refer to preceding noun or pronoun माया पिया नाल ते तव ताणाय। U 63 'Father and mother, they are not able to protect you' In such cases it is often followed by the personal pronoun. सो ह। Ay 111 'that I'

410 Forms of त are often used in adverbial senses मारेण संयुया माया तेज लोण भसासए। Sut 1137 'M spread his magic and therefore the world is transitory' तम्हा एयं विदागित्ता। Das 646 'therefore knowing this'

411 The pronoun एय refers to what is in the presence of the speaker It is used as a correlative एव बिहिणा सुक्य सुयणा च निमित्ता सुवणे। Vaj 36 'The creator did this well that he created good men in the world' Deictically it refers to an object before one लोण पि एसो कुविओ दहेजा। U 1228 'This man, when angry, may burn the world' also It is used with त emphatically एसो उ सो उगगतवो महप्पा। U 1222 'This is that great souled man of austere penance' It may anaphorically refer to preceding nouns यवहारे उवमा एसा। U 715 'This is the simile in everyday life'

412 The pronoun इदं points out what is near the speaker or what is in his possession इत्थगया इमे काम।

कालिया ॥ भजागया । U 5 6 'These pleasures are at hand, the future ones are yet to come' इमं सरीरं अणिच्च । U 19 12. 'This body is momentary' It is used as a correlative : इमा ना उट्ठिमा जाई अस्समच्चैनं जा विणा । U 13 7 'This is our sixth birth which is without each other.'

413 The forms of *adas* are very rare It should refer to what is away *aso tattamakasī* 3a Sut he did produce the element'

414 The relative pronoun ज many be used without the correlative पइस्सि नरए धारे जे नरा पावकारिणो । U 18 25 'Men who commit sin fall in the terrible hell' It may stand for the whole statement महसोज्जे अमयमभो जे ससी बहइ । Vaj 387 'It is a great wonder that the moon full of nectar burns'

415 The interrogative pronoun कि expresses a question पइक्कम्म को कुणई अरण्णे सिगपक्खिण । U 19 76 'Who renders service to beasts and birds in the forest?' कि ॥ used to put the whole sentence in the interrogative form कि तु चित्ते वि ते तथा । U 13 9 'It is the same with Citta r' The adverbial forms of कि imply reason किमिह द्विभो सि । U 12 7 'Why are you standing here?' Used with the relative pronoun it expresses totality ज केइ तत्ता पाणा । Sut 11 4 8 'all those movable living beings.' With instrumental it expresses the futility of a thing : कि जेपिण्ण बहुणा । Sm 5 1 'What is the use of speaking much?'



VI TENSES

416 PRESENT It denotes a present action वेदामि अज्जनार्गं च गोयमं । 'I bow to Ārya Nāga and Goyama.' It may be contrasted with past action अतस्सि सु तरंतेगे । Sut. 1 11 6 'Some have crossed, others cross,' or with future;

इहं सि उत्तमो भन्ते पच्छ होसि सि उत्तमो । U 9 58 'Here you are best, O Lord, and afterwards you will become best'

It may denote a continuous action *paharagaruyāe ya* *mahanubhavo panatamsae vaffae* 'On account of the deep wound that great man is in doubt of his life' *asante kāmē patthessī samkappēva vihammasi* U 9 51 'You are desiring non-existent pleasures and suffering from mere thoughts'. It may be also an habitual action *tāhim samam lalai* Erz 'He sports with them'

417 It expresses a general truth, a fact without any temporal determination सुयनो न कुप्यहं चिय अहं कुपय मगुल न चिन्तेह । Vaj 'A good man never gets angry and if he gets angry he never thinks bad of others' दिने दिने आहो उदेह । 'The sun rises day by day'

418 It expresses immediate future पुत्त अहं नयर गच्छामि । चंदगहर्णं भविस्सह । तस्य किंचि साहुपुरिसं दृश्यमायं पथेमि । Vas 'O Child, I go to the town There will occur an eclipse of the moon There I will beg money from some good man' निश्वाण पाउणन्ति ते । Sut 1 11 20 'They will get liberation' अहं तुमं जीवावेमि जहं मं वयणं सुणेसि । Sm VI 'I will revive you if you will hear my words'

419 It expresses a past action usually in the narration and is known as historical or dramatic present पुच्छिआ वेदिं संय कीस इहं अहं गमं । सी भणइ देवेण अवाए य वला अहं गमो । Vas. 'They asked him, Samba, why have you come here?' 'He said, 'I have been brought by the king and my mother by force' नमी नमेइ अप्पणी । U 9 61. 'Nami disciplined himself'

420 With a negative particle it has a future meaning : *mā kule gandhaṇṇaṃ homo* U 22 'We shall not become Gandhaṇṇa serpents in our family In conditional sentences of future or past the present is used in the condition *jāva esa kumaro rajjadhurāvahanaajoggo hoī tāva amhehi eyam*

rajjam paleyavlam Erz We should protect this kingdom so long as this prince is not able to bear the yoke of the kingdom *jata evam jampai sa kanṇaga tara ya tena ukkhatto ajjautto* Erz While the girl was speaking like this he threw the prince up

In a general statement present may be used in both the condition and the result *java na et aese tara jivai m duhu* U 7 3 As long as the guest does not come so long does that wretched animal live

Sometimes present may have the force of a desire advice or an order *gacchasi maggam vossiya* U 10 32 Having purified the way you should go Some forms of the present may also be used parenthetically *kappa manṇa kara ṇṇa* Vas For what reason do you think

421 PAST TENSES Of the three past tenses of Sanskrit the Aorist has given rise to the past tense of Ardha-Māgadhī while only sporadic forms of the imperfect and perfect are to be met with along with their peculiar use On the whole the past tense is of limited occurrence in Prakrit and is replaced by the participle construction

422 It expresses the past action *पञ्चायहता नियगे सरीरे इमाई वयणाई उदाहरित्या।* U 12 8 Having covered his own body he spoke these words *उभओ वि तथ विहरिंसु।* U 23 9 Both of them lived there

423 With the negative particle it expresses prohibition *मा य चण्डालिय कासि।* U 1 10 Do not do wicked act' In a number of cases the forms of the past tense express the result in a conditional sentence *उदगस्स कासेण सिया य सिद्धी सिंसु पाणा यहवे दगसि।* Sut 17 14 'If there can be liberation with the touch of water many living beings in water may become liberated' *हरिंसु ण पावधम्मा अणेगे।* Sut 1 4 2 2 Many sinful teachers may carry him

424 The forms of imperfect also express the past tense.

īṇamobhavi kāsava āsupanne Sut. 1.5 1 2. 'Thus spoke the prophet of the Kāsava family, of quick intellect' Similarly the forms of perfect in a present sense. *accāhamsu pudho* Jaṇā Sut 1 3 1 6. 'Thus say the common people.'

425 FUTURE. It expresses a future action. अग्रे विजो पृथ करिस्सद् तस्साहं निगगहं काहामि। Erz. 'I will also punish him whoever else does like this.' पृथ सुही होहिसि सपराए। Das 2.4. 'Thus you will become happy in the next life.'

426 It is also used to denote an uncertain action which the speaker wants to express with subjective certainty without any reference to future पाणियनिमित्तं ओहण्णो भविस्सह। Erz 'He may have descended for drinking water.' जहं इहाहवाए भविस्सह तौ लहिस्सामो। Erz 'If he is indeed here in this forest we will get him'

427 It may express exhortation. मणे चरिस्सामि समेव धम्म। U. 15 1. 'Let me follow the monk's life by taking up religion' Wish. जल पदि चिन्तन्ती। U. 19.9 'Thinking of drinking water.'

428 It may express uncertainty, doubt. अजाणतो को पपसि सावगो भविस्सह। Erz 'not knowing who among them is a believer.' किं एगगाहं करिस्सह एव तथहिवासए। U.2 23 'What can it do for a night, thus he should suffer it.' किं नाम काहामि सुएण भन्ते। U 17 2. 'What can I do not with learning O Lord'

429 Very frequently it is used in conditional sentences. जया पुण एदिहं सुधम्मसामी विहरन्तो तया पण्वहस्सामि। Vas! 4.27 'When S comes wandering I will become a monk.'

VII MOODS ✓

430 IMPERATIVE. With the first person it expresses desire and intention. सुजामि ता कामयुण पगामं। U. 14. 311

'Let us therefore enjoy the pleasures to our heart's content' व वि दाहामु वै वय । Sut 1 3 3 8 'We will give that also to you'

With the second person II expresses order, injunction, exhortation etc पुरितोरम पावकमुणा । Sut 1 2 1 10 'O man, desist from sinful acts' पस्तदि य पोसाओ तुम । Sut 1 2 1 19 'Maintain them, you are the protector' अज्ञागभी मे मुणि इदि । Sut 1 5 1 1 'O sage, tell me who am ignorant'

With the third person it expresses premission, request, blessing etc सपुया ते पसीय-तु भयव कोसगोयमे । U 23 89 'Let the venerable Kesi and Goyama, praised, show you favour मम्मो णइ तुमं एसो अभिप्पाभा तो एव भवड करिस्से ते वयणं । Vas 6 20 'Mother, if this is your intention, let it be so, I will do your order

431 Imperative may also express possibility, doubt etc सेसावसत्तं छइउ तवस्वी । U 12 10 'Let the ascetic get what is remaining' अवि एव विणस्सड भन्नराण । U 12 16 'Let even this food and drink be destroyed'

432 With the negative particle मा it expresses prohibition मा एव इल्लिह । U 12 23 'Do not insult him' मा वा होउ ति नो वए । Das 7 50 'He should not say, 'let it not happen'

433 POTENTIAL In its optative sense it expresses polite order or exhortation तो तुम अमूढो पढे विल्लोमासि । Erz. 'Then being careful you take hold of the tree' General prohibition क्खिण्ण देहमणायण इह । Sut 1 2 1 14 'He should mortify his body by fasting' Desire wish जया तुमं राया होमासि तया तुमं एयस्स गामं देजासि । Erz. 'When you will become a king you should give him a village' जेणाइ दाम्माइ न गच्छमा । U 8 1 'So that I may not go to a bad birth'

434 As potential it may express possibility probability
 बह्वा आहारविरहिभो समयमेव विवज्जन्ता। Vas 43 22 'Or being
 without food he may die of himself' कह वि आगिय होज्जा।
 Erz 'It may be brought somehow' Ability कुद तेण अणगारे
 रहेज्ज नरकोडिआ। U 18 10 'The monk, when angry, may
 burn crores of men by his lustre' Doubt किं पर मर्ण
 सिया। Sut 1 3 3 6 'What can there be after death?' कौ
 पुण एस भवेज्जा। Vas 9 11 'Who can this be?' Supposi-
 tion सिया हु सासेग गिरि वि भिदे। Dis 9 1 9 'It may be
 that he may break the mountain with his head'

435 Negatively it expresses impossibility, improbability
 कह पमायण। U 14 15 'How can one be careless?' न
 पा लभेज्जा निडण सहार्य। Das 12 10 'If he does not get a
 good companion'

436 It is used in conditional sentences उदग जइ कम्म-
 मल हरेजा एव तुइ ह्वामेत्तमेव। Sut 1 7 16 'If water were
 to remove the dirt of Karma then happiness may be
 merely a matter of desire'

437 A form of the potential is often used to express a
 past action आभरणाणि य सग्वाणि सारहिस्स पणामण्। U 22 20
 'He gave all his ornaments to the charioteer' चह्ता उत्तमे
 मोए महापडम उव चरे। U 18 41 'Having abandoned the best
 pleasures M performed penance'

VIII CAU AL

438 The causal forms of the verb are often used in the
 sense of the primitive अह सो आवसिभो सत्थो। Sur 2 1
 'Now the caravan lived there' समीहियकज्ज सग्ग करेमि। Erz ()
 'I will do all the desired object'

439 On the other hand a few primitives may be used
 in the sense of the causal पहियाण दलह् दियवाई। Sur 2 91.

'It breaks the hearts of travellers ' कीलामि य जयसेण । Erz.
'I will make J play?'

IX PARTICIPLES

440 PRESENT PARTICIPLE The usual meaning of the present participle is to denote the action which the subject performs simultaneously with the action of the main verb of the sentence पुरां पुग्मायाए पेहमाणो माह चरे । Das 513 'He should walk over the ground inspecting it for a distance of a cubit before him'

Sometimes the two actions may be consecutive *andha janassa hiyayam piṣuṇo baṇam ca lagganto Va* 53 The wicked like an arrow, pierces the heart of men after striking it

441 It may express habit or state पूय च सानिधं च वसवमानीओ वेव चिट्ठति । Vip 27 'They continue to give out blood and pus' थोव चिट्ठइ हंयमाणए । U 102 'It remains there hanging for a moment'

442 It can be used as an adjective serving the purpose of a subordinate clause अघम्म कुणमाणस्स अफला जन्ति राइओ । U 'The days of one who does irreligious acts pass off uselessly' न हम्ममाणस्से उ होइ ताण । Sut 15222 'There cannot be any protection for one who kills'

Like other adjectives they may enter into compounds : *gurusoyauḥṣantamaṇasassa jaya rayana* Erz The night approached while he was troubled with deep grief

443 Many present participles approach adverbs in their meaning अजय चरमाणो उ पाणभूयाई हिसइ । Das 41 'He kills living beings while wandering with carelessness' से जाण अजाण वा । Das 610 'Knowingly or unknowingly he may'

444 It is used to form the conditional mood अज चाई

गणी हो तो जइ हं रमन्ता परियाए। Das 99 'I would have become a monk if I had taken delight in the monk's life'
 का होज गइ पहियाण नं सि बडपावय न हान्ता। Vaj 734 'What would have been the condition of the travellers, if O Banyan tree, you were not there'

Sometimes it may express desire *navari kṛado kao honio* Sur 2 180 'You should have been made only a worm'
 In some cases it may stand for the finite verb *maham parehi dammanto* U 1 16 'Let me not be chastised by others' It is used with cognate verbs *sunamane saddam supas* Ay 1 14 'He hears words while hearing'

445 PAST PASSIVE PARTICIPLES They are used to express the past tense and so form the regular means of narration सुय मे आउस तेण भगवया एवं भवसाय। Ay 1 11 'I have heard O Long lived one, thus being preached by the venerable Lord'

446 In conjunction with the forms of the verbs असु and भू they express the idea of past perfect तइयवासरे विज्जुयाएण विवाइया सन्ता महासुके उववन्ता। Erz On the third day being killed by the stroke of lightning, they were born in M'
 दाहिणाओ वा दिसाओ आगआ ह असि। Ay 1 11 'I have come from the southern direction'

447 The past passive participles of *Ardha Māgadhī* show both a passive and an active construction पत्ता परमभुदय। Pau 4 14 'He obtained highest prosperity'
 कोणिआ राया वदिओ। Vas 16 11 King K saluted पणहुं मिच्छत्तसिमिरेण। Sm 136 'The darkness of ignorance vanished' तओ सो पहसियो राया। U 20 10 'Then the king laughed'

448 They often form nouns of action सर्व्वं विलविय गीय सर्व्वं नटं विडविय। U 13 16 'All singing is mere lamentation, all dancing is mockery' रुइय रुइय गीय। U 16.5 'Crying, lamenting, singing'

449 As adjectives : सर्वं से जाइये होइ । U 2 28. 'Everything of his must be got by begging.' In compound : अङ्कतबालभायो । Erz. 'with the childhood over.'

450 It may approach the meaning of an adverb : *mae nāyam anayam va sā bāla neva bhuñjasi* ■ 20 29 'Either known or unknown to me, the girl does not eat.' Two past participles are used without a conjunction *samāhe kālagayā gayā sohammam* Erz. 'Dying with meditation they went to S.'

451 POTENTIAL PASSIVE PARTICIPLES They express all the ideas of the potential mood obligation, necessity : सर्वे पाणा न हन्तुं वा । Ay 1.4.1. 'All living beings ought not to be killed' न ते कस्स वि साहियस्व । Erz. 'You are not to tell it to anybody.' अस्मि तेन सह वत्तस्व किं पि । Erz. 'I have something to speak to him' त भवियस्व एय कारणेन । Nay. 1. 14. 'There must be some reason here' possibility, expectation. कइ मए सो जायस्वो । Erz. 'How am I to know him?' certainty होयस्व एय मयकरिणा । Erz. 'The rutted elephant must be here.' ता भवियं व केगापि इमिणा सिद्धपुरिसेन । Erz. 'Therefore, this must be a man of miraculous power'

452 They can be used as nouns or adjectives. न एस अवसरो एउठा वलियम्भस्स । This is not be time for returning.' सय सरे न ■ जुसं वसियस्व रायईसाण । Vaj. 720. 'The residence of the royal swans there is not proper.'

X GERUND

453 When two actions are performed by the subject one after another the previous one is expressed by the use of the Gerund. त परिगिञ्ज वायाए कम्मुणा उववायए । Das. 'Having received it with words he should do it with his actions.' सोद्या जाणइ कल्लण । Das. 4.11. 'Hearing, he knows what is good.'

Sometimes the two actions may not be quite consecutive *daram avalambhiyā na ciṭṭhejjā* Das 529 'He should not stand resting against the door' Sometimes the subject may be different *siddhana namo kaccā atthadhammagāmi suneha me* U 201 'Hear from me the course of wealth and religion which is told after saluting the liberated souls' The subject may be in an oblique case *castana imam deham gantavvam avasassa me* U 1916 'Abandoning this body I must go helplessly'

454 In exceptional cases the gerund may take the place of the finite verb स विज्जं परिज्जानिवा । Sut 1910 'The wise know it'

455 Often the form of the gerund serves the function of the infinitive योज्जं जिणं समादत्तो । Pau 28 'He began to praise the Jina' न तुज्जं भोगे चरुज्जं हुदी । U 1313 'You have no intention of abandoning the pleasures'

456 The forms of Gerund may give rise to adverbs. *pecca* 'in the next life' *pasajjha* 'with force' *arussa* 'angrily' *ahacca* 'suddenly', also preposition *tam uddissa* with reference to it *ayasuham paducca* as regards one's happiness' *viggham mottuya* 'without difficulty' phrases *tti kicca* or *katṭu* 'thinking thus' *tti akalsuṇa* 'knowing it to be so'

457 In conjunction with the verb the gerund forms a peculiar idiom तेषु णं से आणंदे समणोवासए जेह पुत्तं मिच्चनाइ च आपुच्छइ आपुच्छित्ता सवाओ गिहाणो पदिगिक्खमइ । Upa 69 'Then that Ananda, the disciple of monks, takes leave of his eldest son and relatives, and taking leave goes out of his own house'

458 The gerund in *am* is used as in Sanskrit *vijayan takkaram jvoaggaham gephanti* Nay 239 'They catch the thief V alive'

XI INFINITIVE

459 Infinitives express the motive purpose, intention of an act सो वि न सकइ चोर गेण्डिउं। Erz He also is not able to catch the thief अभितुर पारं गमित्तइ। U 10 34 'Make hurry to go to the other shore'

460 It is used with a number of verbs to complete the sense च-ते हउसि आवेउं। Das 2 7 'You desire to eat what is vomited' सो भिखे छण्डुमरिहइ। U 11 14 'He is worthy of getting alms'

461 It is used with nouns, adjectives, prepositions etc नाल सइ विणेतइ। Das 5 1 79 'It is not enough to quench the thirst' पकाम दाउं पकाम मीचु। Nay 1 19 'Enough to give and enjoy' सका सहइ आसाइ कण्डया। Das 9 3 6 'It is possible to bear the thorns with hope'

In a number of cases it has a passive sense *na ya sakho pahaneum* Erz 'He cannot be killed' *na ya tiras hetas gepnum* Erz 'Nobody is able to catch him' *jajjas kaum sogo* Sur 2 140 'It is proper to lament'

462 It is often used for the gerund अणहिमउएँ सिरे काउं। Pau 3 5 'Folding the hands on the forehead'

The infinitive forms compound with काम, मन पवइउकामी। Vas 7 23 'Desirous of becoming a monk' गण्ठुमणी। Vas 4 4 'Wishing to go'

XII PHRASE

463 Simple sentences are put together to form compound and complex ones From the original method of putting two sentences together one after another, there developed two ways of sentence relation called co-ordination and subordination

464 CO-ORDINATION It may be effected without any explicit means and then is called asyndeton when con-

trast is implied सुत्ता अमुणी मुणिणा सयय जागरन्ति। Ay 131
 'The ignorant ones sleep the wise always keep awake'
 With forms of imperative गण्ह इम असि वज्र मसानस्स
 पट्टममाग। Erz 'Take this sword and proceed to the
 western part of the burial ground' In the description of
 a series of acts or facts घोर मुहुत्ता अवलं सरीर। U 46 'The
 moments are terrible and the body is weak' To express
 causal relation असह्यं जीविय मा पमायण्। U 41 'Life is
 perishable do not be careless'

465 Co ordination may be effected by the use of the
 demonstrative pronoun इधो य उज्जणीणं चण्डपज्जीवराया। तस्स
 दूणं साहिद। Erz In U there was a king C The mes-
 senger told him'

Sometimes the first sentence may contain a word point-
 ing to the following sentence *sanime ya duve thana*
akamamaranam ceva sakamamaranam taha U 52 These
 are the two points of death with or without one's will'

466 Co ordination effected by particles Mere copula-
 tion by च वि etc though they show slightly different
 senses समागसिया। विवाहिया य। Erz He consoled her
 and married कत्ता सि तुम सुंदरं। अहं भणिमो एवणचण्डेण। Erz
 'Whence have you come, O Beautiful? Then spoke P'
 अवि य। moreover

In case of enumeration *tava* is used meaning in the first
 place *acchau tava bhavantaragatisambandho* Vas 10 25
 'Let alone in the first place the story of the former birth'

467 The disjunctive particles are वा चउ वा अहं etc
 किं मणवि-भमो एव किं वा सच्चमेव एव सजेकुमारो। Erz 'Is this
 or is it some delusion of mind? अहं पु-आमि इम। Erz
 'Or let me ask her'

468 Antithesis is expressed by particles like तु परं etc
 पटु निउणो एत्तं सव्वत्थं परं महाराय नियपससमेग लज्जन्ति ते महामुरिसा।

Erz 'Lord he is clever in all but, O king, good men feel ashamed of their own praise'

469 The causal relation is expressed by हि न त अणुसोपसु एवं धम्मा हि पाणिणो 'Do not lament for him, for all living beings are subject to this fate'

470 Adverbs of the demonstrative pronoun are used as conclusive particles चोरग्गहा त न सकेन्ति गेण्हिउ । सओ नयरो बहुरवो आआ । Erz 'The police were not able to catch him therefore there arose a great uproar in the town' न य संखयमाहु जीविंये सह वि य बालजणो पगच्छइ । Sut 1 2 2 2. 'Life is not to be prolonged and yet the ignorant man boasts'

Sometimes the first sentence may contain a word referring to the following sentence *savve te evam paruvēṇi savve pāṇā na haṇiaccā* Ay 1 4 1 1 'All of them preach thus that all beings are not to be killed'

471 When an affirmative sentence is joined with a negative one the negative particle is followed by others like तु, उण etc विणएण य सप्पुरिसा नमति न हु कस्स वि भएण । Vaj 'God men bend with modesty but not from fear of anybody'

With two negative sentences the second contains a particle beside the negative न एकस्मि पदियारे दोन्नि कर-बालाइ मायन्ति न य अलोणिय सिलं कीइ चेट्ठइ । 'In one sheath two swords do not remain nor does one lick a slab without salt'

472 SUBORDINATION* asyndeton अलं बालस्स संगेण वेरं चेट्ठइ भएणो । Ay 1 1 2 4 'Enough of friendship with a fool, by which one increases hatred'

473 The subordinate clause is introduced by the pronoun अ अयि कीवि जो मं सिक्खावेइ । Erg 'Is there some-

body who can teach me ?' or pronominal adjectives like जाँरिस मूलदेवेण वि एरिसो सुमिणो दिहो जाँरिसो मए। Erz 'M saw a dream as I did' or pronominal adverbs 'मा भणसु य जं न कहिय ति। Erz 'Do not say that you were not warned'

474 जहा expresses comparison जह एए सह अण्णे। Sanm. 1 15 'Just as these so also others' It states the result कृणह पसाय जहा मे लोओ होइ। Vas 106 21 'Show me the favour so that I may be victorious' It sets forth objects of verbs 'to know,' 'hear' etc. भोगे समणान सुणेइ जह मुंजन्ति भिक्षुणो एगे। Sut 1 4 1 3 'Hear the enjoyments of the monks, how some monks enjoy them'

475 जया, जइया, जाहे are mainly temporal in sense. They are followed by तया, सहया, ताहे and also भइ. जया जीवमजीवे य दो वि एए विचाणइ। Das 4 14 'When he knows both the living and lifeless things'

476 जाव with its correlative ताव expresses simultaneous actions जाव न एइ आएसे ताव जावइ सो दुई। U 7 3 'As long as the guest has not come so long does that poor animal live' It expresses a future action जाव एस कुमारे रत्नपुरावहनजीमो होइ ताव अहेहि एय रत्न पालियव। Erz 'We should protect this kingdom until this prince is able to carry the yoke of the kingdom' With न it points out an action of the past सुरे मयइ अप्पान जाव हूइ न सेवइ। Sut 1 3 1 3 'He considers himself brave as long as he has not experienced the hard life' With first person it states the intention विसज्जेइ म जाव न जाणादि। Vas 9 12 "Allow me to go so that I will know"

477 जइ introduces a relative sentence कुइ साइसु जइ जाणासि। Erz 'Tell me clearly if you know' With वि it means 'although' जइ वि य नगिजे किसे चरे। Sut 1 2 1 9 'Even though he wanders naked and lean' It may express a condition जइ चंदो कि बहुतराहि। Vaj 266 'If

there is moon what is the use of many stars?' With future condition जइ इच्छे निगमो होज्जा तो अलं मे भोगेहि । Vas 10 2 'If I can get out of this I will have no more desire for pleasures' With a past condition त जइ सद्य तुम्हहि भासिय त कुणह पसाय । Vas 93 15 'If you have spoken the truth then show me the favour' With hypothetical condition जह ह होन्तो तो जे सुसासिष् करन्तो । Vas 16 20 'If I were there I would have punished them well'

478 The direct narration is introduced by इति which is placed at the end अणगारो मो ति ए पवयमाणा । Ay 1 12 2 'some saying that they are monks' It may merely express one's thought आरभनं दुक्खमिण ति नच्चा । Ay 13 13 'knowing that this misery is due to sinful activity' It may express the reason अलाभो ति । सोयप् । Ay 1 2 5 3 'He should not lament because not getting' It may form an explanation of a word कह दाहि ति भासाए गच्छ । He goes with the hope that he will give him tomorrow' Instead of इति जहा may be used which precedes the statement चिन्तिय ॥ जेय जहा । Erz 'He thought that'

XIII WORD ORDER

479 The word order in AMg is free to a considerable extent and only general tendencies forming the so-called normal word order can be pointed out These tendencies may be counteracted by the occasional order of words caused by the desire to emphasise a particular part of the sentence By the very nature of the subject only prose works can be taken into account as the metrical demands make the order of words in verses extremely free

480 In a normal sentence the subject begins it and the verb closes it All other parts of speech are put between

them *ahameyam paumavarapundariyam unnikkhiṣṣāmi*
 Sut 212 'I will pluck this excellent lotus' In an
 interrogative sentence the intonation alone decides the
 question *vatthassa sohi bhavaṃ? hantā bhavaṃ* Nay 15.
 'Will the cloth become pure? Yes'

481 The predicate is usually placed after the subject
te hu muṇi paṇṇayakamme tti bemaṃ Ay 111 That sage
 has known the Kamma, thus do I say. It may be placed
 before when emphasised *dhannao nam tao ammayāo* Vip.
 40 'Fortunate indeed are those mothers'

482 Adjectives precede the nouns which they qualify.
tassa ya bambharāno uttamavamsasambhuya maharayo
cattari mittā āsi Erz 'That king B had four friends who
 were great kings and born in noble families' They may
 follow if they form a long list *sapparūvam viuvai ugga-*
visam candavissam Upa 107 'He produces the form of a
 serpent of terrible poison, of deadly poison' A predicative
 adjective always follows the noun *kappai nigganthanam*
pakke talapalambe abhinne va bhinne va paḍigahittae Kal
 13 It is allowed to the N monks to accept the ripe ears
 of Tala whether broken or not'

483 Words in apposition usually precede the substan-
 tives *sahajjāmi namam nayaṃ hettā* Vip 88 'There
 was a town by name S'

484 A pronominal form usually stands at the beginning
 of the sentence *tassa ya purimatalassa nayarassa* Vip 57.
 'Of that town of P' The interrogative pronoun always
 begins the sentence *kāham nam putta mama tutthi bhava-*
ssai Nir S6 'How can I be satisfied, my son?'

485 The vocative may stand at the head of the sentence
 as it does not form an integral part of it *goyamā i samane*
bhagavam mahāsiṃ bhagavam goyamam evam vayasī Bhag
 1514 'O Goyama, thus spoke the venerable ascetic M to
 G' Words like *detanuppiya* and *bhante* never stand at the
 beginning

486 The accusative object immediately precedes the

previous sentence *evam tesim mannantāpa samāgao ego*,
 dīo Sag 'While they were thus thinking, there came a
 Brahmin'

492 The locative of time and place heads the sentence
 and the more general clause preceds the more definite So
 also other cases thus used *tenam kālenam tenam samae-*
ṇam campā nāmam nayarī hotthā Upa I 'At that time and
 period there was a town by name C' So also the locative
 absolute, *pacchimadisae gae sūre uvaliso saravardo affautto*
 Erz 'When the sun had gone to the eastern direction my
 husband came out of the lake'

493 The participles taking the place of the verb come at
 the end of their clause *seniyassa ranno anīaram jāva*
mammam va alabhamane Nir 35 'not getting a weak point
 of king S' In narration they may be placed earlier for
 emphasis *annaya parambhā cittasabha rāna* Erz 'At
 some time the king began a picture hall' The gerund
 usually ends its own clause *matthae afjalim kattu evam*
vayass Kal 37 'he spoke with folded hands on the head'
 It may come at the beginning because of emphasis
avīyānūna kassakassam agamūna janavavayam Erz With-
 out thinking of the proper and improper acts, neglecting
 the blame of the people 'The infinitive tends to occupy the
 last place *tam seym khalu mamam eyam purissam ginhittae*
 Upa 138 'So it is proper for me to catch this man'

494 The normal place of the verb is at the end But it
 may come first when stressed *santi ime tassa pānā* Ay 1.1
 6 'These are the living beings A word may attract it *evam*
souna gaya kappam Erz 'Having heard this they went to K.'
 The imperative forms naturally occupy the first place.
muñcasu uveyam avalambasu dhirayam Erz 'Abandon
 dejection, take up courage' Of two imperative forms one
 goes at the end *tam gaccha nam ananda eyamattham*
parikahehu Bhag 151 'Go, Ananda, and tell this thing'

495 The normal place of the adverb is before the verb.
bhujjo bhujjo uadamsema Sut 2 1 7 'I will show again

verb *viṇayaṣṣa khattiyassa dhammam āikkhaṣṣi* Vip 11. 'He preached religion to king V' Of the two accusative objects the personal one is put first *mahābalaṃ rāyaṃ eyaṃattham vinnaveṣṣi* Vip 74 'They request this thing to king M'

487 The instrumental of condition immediately precedes the verb *kāle kumare neraṣṣu neraṣṣatthae uvavanne* Nir. 18 'Prince K was born in the hellish beings as a hellish being' The instrumental of the subject comes earlier *assuṃ ceva desaṃkāle purajānavaṣṣa rāyā vinnaveṣṣi* Erz. 'At that time and place the king was requested by the people of the town and country' The instrumental of the means stands between the subject and the verb *vahṣa egeṇa ceva sareṇa da va vinnaveṣṣa* Erz. The hunter killed both of them by one and the same arrow'

488 The dative of purpose occupies the last place *tae ṇaṃ ahaṃ goyama kummaggāmaṃ naṃyaraṃ sampāṭṭhe viṇāraṣṣe* Bhag 15.1 'Then, O Goyama, I started to the village K for wandering' With an auxiliary verb it may precede *āyaṇṇe se vaḥāya hoṣi* Das 11 'The disease may result in his death'

489 The ablative of comparison always precedes the other word *aḥṣavakārātanaṃ ya puṇṇakayaṃparipāṇaṃ varam* Sag 'It is better to protect what is already done than to create new things'

490 Genitive normally precedes the word it qualifies. *paṇṇaṇṇaṃ corasāyāṇaṃ ahevaṃcam* Vip 59 'Lordship of five hundred thieves' Genitive dependent on numerals follows *aṭṭhasāyaṃ mahanaḍāraganaṃ* Vip 107 'Eight hundred Brahmin boys' Emphasis may also lead other types of genitives to follow the noun *aho duṇṇayaṭṭam moḥassa* Erz 'O the difficulty of conquering delusion'

491 The place of the genitive absolute is usually after the subject of the sentence *jaṃ kumara saṃve ekkapaṇṇa ceva peccantāṇa ceva aṃha daddhā* Sag 'that all the princes were suddenly burnt while we were looking on' It may stand at the beginning when closely related to the

variability both in the arrangement of words and the endings. This fact has led to the oft-cited dictum that there is no rule which guides the arrangement of words in Prākṛit compounds. This is true to a limited extent and we know that the minute rules of Sk grammarians were sometimes discarded by the classical writers themselves. The Prakrit grammarians do not deal with compounds, and we have to follow the lead of Sk and Pāli systems.

502 Compound is the name given to expressions produced by putting together two or more words to form a grammatical unity with a peculiar meaning of its own. The words thus used are usually nouns, adjectives and adverbs. According to the relation that exists between the words used to form the compound they are divided into four different groups with further subdivisions. They are द्वन्द्व or Copulative, तत्पुरुष or Determinative, यद्वसीहि or possessive and अव्ययीभाव or adverbial compounds.

503 A द्वन्द्व compound consists of two or more nouns put together to express them either individually or collectively. If the compound were not used the idea of the compound would have to be expressed by the use of 'and' with its members. In few cases वा 'or' is required. Thus *dvandva* formed of the two members भक्ष 'food' and पाण 'drink' भक्षपाण will be dissolved as भक्ष च पाण च 'food and drink'.

504 When this compound has the gender of the final member and the number of its constituents it is called इतरेतरद्वन्द्व. Here the things are viewed individually; समणमाहणा = समणा य माहणा य 'monks and Brahmins' बीयहरियाइ = बीयाइ च हरियाइ च 'seeds and grass' धम्मकाम = धम्मो य अहो य कामो य 'religion, wealth and pleasure'.

and again ' If emphatic it may come first *khīṇṇameva bho detānuppiya* Upa 206 'Quickly, O beloved of the gods'

496 The negative particle comes before the word which is to be negated *añham puna se na janāmo* Sut 1 7 'We, however, do not know its meaning' At the beginning, if the whole sentence is to be negated *no ya khalu eyam paumavarapondariyam etam unnikkheyavvam* Sut 2, 1 1 'This lotus is not to be plucked in this manner'

497 In rare cases the prefixes of verbs are separated. *taya sam va jahāsi se rajam* Sut 1 2 111 'He casts off the dust like skin' Prepositions used with nouns usually follow them *egam sahammuyam samuddissa* Ay 2 1 'With reference to a co-religionist' The inverse order may be met with in special cases *uddham pāyatalā* Sut 2 1 9 'Above the sole of the foot'

498 Unaccented particles occupy the second place *tam seyam khalu amham* Vip 165 'So it is better for us' *aha, evam, avi* may begin a sentence

499 The subordinate clause introduced by the relative pronoun precedes the principal clause *je sappurissā havanti te maraṇavasānam na bahu mannanti* Erz 'Those who are good do not care much for the calamity of death' The conditional clause usually precedes but sometimes may follow *rakkhami aham tumam jaṣ bhumihaṛathio mamo putte padhesi* Erz 'I will save you if you instruct my sons living in the underground cell' The direct narration with *iti* precedes *ha muṭṭho muṭṭho tti kaluṇam vāharanto* bag 'Crying piteously that he was robbed'

500 Loose and additional clauses may come at the end : *no kappas nigganthanam asanam va paḍiggāhettae nan-nattha egeṇa sejjasanthareṇam* Kal 1 43 'It is not allowed for N monks to take food etc except a bed and a mat'

XIV COMPOUNDS

501 The compounds of the AMg language are closely modelled on those of Sanskrit but show a greater

variability both in the arrangement of words and the endings. This fact has led to the oft-cited dictum that there is no rule which guides the arrangement of words in Prākṛit compounds. This is true to a limited extent and we know that the minute rules of Sk grammarians were sometimes discarded by the classical writers themselves. The Prākṛit grammarians do not deal with compounds, and we have to follow the lead of Sk and Pālī systems.

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रोगायकाण = रोगा य आयका य चेसि 'of diseases and ailments'
 गपुरद्वालगाणि = गोपुराणि य अद्वालगाणि य 'towers and turrets'
 The canonical prose is fond of such compounds and long lists of words are put together कीदृपर्यगा, कृधुपिचीलिया, पाणभूयाद्, जिवान्निवे, गमणागमणे, दसमसर्णिहि कामभोगा, राइसरतलवर-
 मादम्बियभोदुम्बियसेहिस्तथवादाग, सिंघाडगतिगचउक्चरमहापहपहेसु, माहणस्तितियवइस्समुदे, तिहिक्करणादिवसनक्खत्तमुहुत्तसु, सयपागसइस्स-
 पाणेहि गामनगरागरसरिसिरिगिरिसरकाणणाद्

505 When such a compound is used in the neuter gender and singular number it is called समाहारद्वंद्व Here the things are viewed collectively मससाणियं = मस च साणियं च 'flesh and blood' भक्षपाण = भक्ष च पाण च 'food and drink' वर्यगध = वर्यं च गधे च 'garment and scent' तणकट्टसकरं = तणं च कट्टं च सकरा च 'grass, wood and gravel' सयणासणवर्यं = सयणं च आसणं च वर्यं च 'bed seat and garment' दासरासं = दासो च पुरिसो च 'slaves and servants' Other examples are - भसणपाणसाइमलाइमरस, गधेण, पुण्णवर्यगधमल्लाकाराहारं, मित्तनाइ-
 नियगसयणसवन्धिपरियणेण, इड्डीसक्कारसमुदणं, कणकुण्डग

506 The distinction between these two varieties is often overlooked The compound is found sometimes to follow the first and sometimes the second variety. गंधमल्ल or गधमल्ल पाणभूर्य or पाणभूयाद् Examples which require वा 'or' are निंदापसेसासु = निंदाए वा पससाए वा 'to-
 wards censure or blame' लाभालाभे = लाभे वा अलाभे वा 'in profit or loss' चाण्डालवोक्खसो = चाण्डालो वा वाक्खसा वा 'either a C or a V'

507 Two or more adjectives may form a द्वंद्व when they refer to different things उच्चनाय = उच्चं च नीयं च 'low or high' उच्चावय = उच्चं च अवयं च 'high and low' कल्लाणपावर्ग = कल्लाण वा पावर्ग वा 'good or bad'

The grammarians do not admit *dvandvas* of two adjectives or participles used as adjectives

508 A तत्पुरुष compound consists of two words of which one determines the sense of the other by qualifying, explaining or specifying || Its two main varieties are the तत्पुरुष proper, where the relation between the two words must be expressed by a case other than the Nominative and कर्मधारय where the two words stand in apposition

509 According to the case required the तत्पुरुष is divided into six groups (i) द्वितीया पुनर्विनिस्तिय = पुनर्विनिस्तिय 'resorting to the ground' अस्तेडरगम् = अस्तेडरं गम् 'gone to the harem' परिसागम् = परिसं गम् 'gone to the assembly' आसारुडो = आस आरुडो 'mounting a horse.' (ii) तृतीया देवगंधर्वमनुस्तपूय = देवगंधर्वमनुस्तपूय पृथग् 'worshipped by gods, men and Gandharvas' साधुपृथग् = साधुणा पृथग् 'honoured by the sage' उष्णामितसे = उष्णेण अभितसे 'tormented by heat' चक्षुदिष्टा = चक्षुणा दिष्टा 'seen by the eye' जाडभये = जाड्य भये born blind (iii) चतुर्थी भिक्षालापरिया = भिक्षुह्वा चरिया 'wandering for alms' भिक्षुफालो = भिक्षुह्वा फालो 'time for begging' उदगदाणि = उदगह्वा दोगी 'a vat for water' उदगभवानि = उदगह्वा भवजानि 'houses for water' (iv) पञ्चमी मालोड्ड = मालाभो आड्ड brought from an elevated place' हस्तपत्रज = हस्ताभो पत्रज 'falling from the tree' मरणभय = मरणाभो भय 'fear of death' मज्जपमापहिती विरभो = मज्जपमापहिती विरभो 'abstaining from wine and fault' सकाभीभो = सकाभ्य नीभो 'fearing doubt' (v) षष्ठीः भासादोसे = भासाय दोसे 'faults of speech' निगतामण = निगतामण 'preaching of the Jinās' रत्नमूले = रत्नमूलं मूले 'at the root of the tree' गामसय = गामाण मय 'hundred villages.' (vi) सप्तमी जगारासे = जगारे वासे 'living in the house.' कामगिदे = कामसु गिदे 'attached to pleasures' रात्रिभायण = रात्रिभायण 'eating in the night' Other examples are संगामताम पत्तपुष्पकलोडवेर जागरयगपदिनुम्भे, सिद्धिमत्, रायविन्द, सिद्धिमर्ग जावनिगय, दोसवज्जियं, परागार, पागादिचरं, महुकारसमा, उदउल गगदमगसंपथं, अथयवत्, पाणवहा, सयसतय, देवलीग, आसजगभो, मनोगय, गोचरगगविह, वाससय, हयगया, मयमुह, सयमुहयगिजे, घयसित, पुत्रपुत्र

510 Sometimes the case termination of the first member is not dropped when the compound is called
 अलुक् तत्पुरुष अवेवासी = अंते वामी 'living near' a pupil,
 देवानुप्पिय = देवान् विप् 'dear to the gods' खेयर = स्वरो
 'roving in the sky'

511 In a कर्मधारय the two words stand in apposition, one qualifying the other. It has different varieties according to the nature of both the words used in it.

(i) When the first word is an adjective सीओदग = साय उदग 'cold water' पहरिकुचस्सय = पहरिक उवस्सय 'empty residence' पुम्बकम्माह = पुम्बाह कम्माह 'former deeds'. महवप्प = महा वप्प 'great vow' नीयदुवार = नीय दुवार 'low door' (ii) When the second member is an adjective : पुरिसुत्तमे = उत्तमे पुरिसे 'best man' पहारगाडे = गाडो पहारो 'deep wound' पुष्पसुहुम = सुहुमे पुष्प 'fine flower' धम्मगुत्तर = अगुत्तर धम्म 'highest religion' (iii) When both the members are adjectives साउण्ह = सोय च उण्ह च 'hot and cold' दुस्सलीपडिणीय = दुस्साले च पडिणीय च 'of bad conduct and inimical' (iv) When both members are nouns पिवासपरिस्सह = पिवासा एव परिस्सहे 'the difficulty of thirst' धम्महिय = धम्म चिय हिय 'the welfare as religion' दयाधम्मो = दया एव धम्मो 'religion consisting of compassion' नायासल्ल = नाया एव सल्ल 'the dart of deceit' बड्ढावधो = यडो पावधो banyan tree' बट्टसगडिया = बट्टमई सगडिया 'a wooden cart' (v) When the first member is a participle कभायण = कुरिडय भोयण 'bad food' दुस्सह = दुक्खेण सज्ज 'difficult to bear' सुचिच्छे = सुहु छिच्छे 'well cut' (vi) When the first member is a negative particle (called नञ् तत्पुरुष) अविणीय = न विणाय 'not disciplined' असंसत्त = न संसत्त 'not attached' अदीणो = न दीणो 'not down cast' (vii) When both the members are verbal derivatives कीयग = कीय च कई च 'bought and prepared' (viii) When the first member is an adverb अइमूमी = मूमी अइ 'beyond the limit' अइद्वो अइ देवो 'greater god' अइदूर = अइ दूर 'very far' अहुणो वलित्त = अहुणा उवलित्त 'newly besmeared' परमदुच्चर = परमे दुच्चर 'exceedingly difficult' (ix) When one member

forms the standard of comparison : मुहकमल = मुह कमल विष
 'a lotus like face' गामकण्टया = गामाण कण्टया विष 'like
 thorns to the senses' समुद्गमोरी = समुद्रे विष गभीरो 'grave
 like the ocean' Other examples are नीलुष्पल, परलोगो
 श्रध्वहिरा, तवोकम्मं पुरेकम्म, महालदं, उसिणोदग, देसंतरं, भारण्डपक्खी,
 पुण्वसंजोग, काउरिसो, चिराघायं, असेभता

512 A variety of कर्मधारय is called द्वियु when one of the
 members is a cardinal number and the whole is used as a
 singular word तिहुयणं = तिण्हं भुवणानं समाहारो 'the three
 worlds' दोमास = दोण्हं मासाणं समाहारो 'two months'
 छजीयणिया = छण्हं जीवनिगाघाणं समाहारो 'six groups of living
 beings' चउरंग = चउण्हं अंगानं समाहारो 'four limbs'

513 Another variety of सत्पुरुष is called उपपद when the
 second member of the compound is a verbal derivative
 without an independent existence कुमगारी = कुम्भं करेह सि
 'potter' सुहदो = सुह देह सि 'giving happiness.' मुसाघाई =
 मुस वयह सि 'speaking falsehood' सागरगमा = सागरं गच्छह सि
 'going to the ocean' तिदुवरस्तयासी = तिदुवरस्तये वसह सि
 'living on the Tinduya tree' अण्डया = अण्डाभो जाय सि born
 from an egg' मुहाजीवी = मुहा जीवह सि 'living without a
 profession' दोसग्नू = दोस जाणह सि 'knowing the fault'
 तिथकरो = तिथं करेह सि 'founder of a religious system'
 Other examples are वित्तानुया पुखोवघाई, अत्तागवेसण, तंनुने,
 निजरावेही पावकारी, पट्टिबुद्धजीवी, अत्ताकरे, पसायवेही

514 When an attribute is compounded with a noun
 and the whole compound qualifies another noun but none
 of the words of the compound separately do so it is called
 a बहुव्रीहि While dissolving the compound the relation is
 to be pointed by the use of the relative pronoun ज
 'which' in different cases

(1) Noun qualified by an adjective महिद्विष = महां इद्वो
 जस्म सो 'having great fame' घोरपरस्कमे = घोरो परस्कमो जस्म
 सो 'of terrible power.' पावदिही = पावा दिही जस्म 'of sinful
 view' त्रिदिण् = त्रिघाई इदिपाई जेण 'who has conquered the
 senses' नारण = निगमो रभो जग्हा 'free from defilement'
 पुदोसत्ता = पुदो सत्ता जीव 'having separate living beings'

(2) Adjective following the noun आवरसितपु = रसितगमो

GRAMMATICAL SUMMARY

516 CONJUNCT CONSONANTS I

क	= कय, क, क, कव, क, क, क, क
ख	= ख, ख, ख, ख, ख, ख, ख, ख
ग	= ग, ग, ग, ग, ग, ग, ग, ग
घ	= घ, घ, घ, घ, घ, घ, घ, घ
ङ	= ङ, ङ, ङ, ङ, ङ, ङ, ङ, ङ
च	= च, च, च, च, च, च, च, च
छ	= छ, छ, छ, छ, छ, छ, छ, छ
ज	= ज, ज, ज, ज, ज, ज, ज, ज
झ	= झ, झ, झ, झ, झ, झ, झ, झ
ञ	= ञ, ञ, ञ, ञ, ञ, ञ, ञ, ञ
ट	= ट, ट, ट, ट, ट, ट, ट, ट
ठ	= ठ, ठ, ठ, ठ, ठ, ठ, ठ, ठ
ड	= ड, ड, ड, ड, ड, ड, ड, ड
ढ	= ढ, ढ, ढ, ढ, ढ, ढ, ढ, ढ
ण	= ण, ण, ण, ण, ण, ण, ण, ण
त	= त, त, त, त, त, त, त, त
थ	= थ, थ, थ, थ, थ, थ, थ, थ
द	= द, द, द, द, द, द, द, द
ध	= ध, ध, ध, ध, ध, ध, ध, ध
न	= न, न, न, न, न, न, न, न
प	= प, प, प, प, प, प, प, प
फ	= फ, फ, फ, फ, फ, फ, फ, फ
ब	= ब, ब, ब, ब, ब, ब, ब, ब
भ	= भ, भ, भ, भ, भ, भ, भ, भ
म	= म, म, म, म, म, म, म, म
य	= य, य, य, य, य, य, य, य
र	= र, र, र, र, र, र, र, र
ल	= ल, ल, ल, ल, ल, ल, ल, ल
व	= व, व, व, व, व, व, व, व
श	= श, श, श, श, श, श, श, श
ष	= ष, ष, ष, ष, ष, ष, ष, ष
स	= स, स, स, स, स, स, स, स

520 - DECLENSION OF PRONOUNS

GRAMMATICAL SUMMARY

Interrogative etc.

Demonstrative

Fem

Neu

Mas

2nd Per

Mas.

Neu

Fem

1st Per

Nom
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तेसुं एएसुं

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"एयाहि"
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तासु एयासु

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" "

काओ जाओ
"हाहि"जाहि
जाहितो जाहितो
कासि जासि
कासु जासुं

521 NUMERALS

	एक			द्वे	ती	चत्वारो	पञ्च
	Mas.	Fem.	Neu.				
Singular	Nom.	एकौ, ऐके	एक	दो द्वे दोष्णि	तओ तिणि	चत्तरो	एव
	Acc.	एक	एक	"	"	"	"
	Inst.	एकेण	एकेण	दोहि	तीहि	चत्तहि	पञ्चहि
	Abl.	एकाओ	एकाओ	दोहितो	तीहितो	चत्तहितो	पञ्चहितो
	Gen.	एकए	एकए	दोण्ह	तिण्ह	चत्तण्ह	पञ्चण्ह
	Loc.	एकसि	"	दोसु	तासु	चत्तसु	पञ्चसु
				Plural			

522 CONJUGATION OF CLASS I

	Present	Imperative	Potential	Past	Future	Pass
Singular	I P. वाचाम् II P. वामनि	वातायु वामयु वासादि वाम	वासेऽजामि वासेऽजासि	वासित्वा "	वासिस्वामि वासिस्वसि	वासिञ्ज दासि
	III P. वामद	वामयु	वासे वासेऽजा	"	वासिस्वद	Cau वासोवे दावे
	I P. वामगो	वामगो	वातऽजाम	वातिषु	वासिस्वामो	Ger. वासित्वा वासिऊज
Plural	II P. वामह III P. वामगिन	वामह वामगु	वासेऽजाह वासेऽजा	" "	वासिस्वह वासिस्वन्ति	Inf. वासिउ वासितए
	Participles वामन्त वाममाण		वासिञ्ज वासिञ्च ददुग	वासिब दिदु		

522 CONJUGATION OF CLASS II

	Present	Imperative	Potential	Past	Fut.	Causal
Singular I P. II P. III P.	करेति करेसि करेद्	करोतु करोतु करोद्द करो करोतु	करोज्यामि करोज्यासि करोज्या कुज्या	करिया " "	करिस्सामि काहिमि करिस्ससि काहिसि करिस्सद् काहिद्	करावे कारे Pass. करिज्ज किज्ज
	I P. II P. III P.	करोमो करोह करोन्ति	करोज्याम करोज्याद् करोज्या	करिंतु " "	करिस्सामो काहिमो करिस्सद् काहिद् करिस्सन्ति काहिन्ति	Genund. करिता करिज्ज
	Participles करन्त (र) करमान (रे)		करणिज्ज कायव्व कज्ज	कय करिय		Inf. करिउ करिस्सए

524 CONJUGATION OF CLASS III

	PRESENT	IMP	POT	PAST	FUT	PASS
{ I P. II P III P } १२३४५६७८	गा(या)मि नेमि	गा(या)सु नेसु	गाएज्जामि नेज्जामि	गाइथा नेइथा	गाइत्थामि गाहिमि ने(इ)त्थामि नेहिमि	गाइज्ज नेज्ज
	गा(या)सि नेसि	गा(या)हि नेसु नेहि	गाएज्जासि नेज्जासि	गाइथा नेइथा	गाइत्थासि, नेहिमि ने(इ)त्थासि, नेहिमि	Cau. गावे नेयावे
	गा(या)इ नेइ	गायइ, नेउ	गाएज्जा नेज्जा	गाइथा नेइथा	गाइत्थासु नेइत्थासु गाइत्थामि नेइत्थामि गाइत्थामि नेइत्थामि	Gerund गाइत्ता गाइकण नेइत्ता नेइकण
{ I P II P III P } १२३४५६७८	गा(या)नो नेनो	गा(या)भो नेभो	गाएज्जाम नेज्जाम	गाइसु नेइसु	गाइत्थामो, गाहिमो ने(इ)त्थामो, नेहिमो	Inf गाउ, गाइत्तए नेउ, नेइत्तए
	गा(या)इ नेइ	गा(या)हि नेइ	गाएज्जाइ नेज्जाइ	गाइसु नेइसु	गाइत्थासु, नेहिमि ने(इ)त्थासु, नेहिमि	
	गायन्ति नेन्ति	गायन्तु नेन्तु	गाएज्जा नेज्जा	गाइसु नेइसु	गाइत्थान्ति, नेहिन्ति ने(इ)त्थान्ति, नेहिन्ति	
Participles	गायन्त गायमाण नेन्त		वेज्ज नेज्ज, गायपिज्ज नेइयन्व, गाइयन्व	गीय गाइय नीय नेइय		

525 PARTICIPLES

Name	Termination	Construction	Remark
Present active Participle	अङ्ग, अङ्ग	Subject is put in the Nom. Object in the Acc. Participle agrees with the Subject	Denotes a present action, & is mostly used as an adjective or to serve the function of a subordinate clause.
Present passive Participle	अङ्ग, अङ्ग added to the Passive base	Subject in the Inst. Object in the Nom. Part agrees with the object	Scarcely used
Past passive Participle	अङ्ग, or taken from Sk.	A Of transitive verb Subject in the Inst. Object in the Nom. Part agrees with the object B Of intransitive verb Subject in the Nom. Part agrees with the subject C with the object as a whole sentence is not expressed Subject in the Inst. Part in Neu Sing	Used ordinarily to express the past action
Past active Participle	अङ्ग added to the Past Passive part.	Subject in the Nom. Part agrees with the subject Acc. The Part agrees with the subject	Scarcely used
Potential passive Participle	अङ्ग, अङ्ग or taken from Sk.	A Subject in the Inst. Object in the Nom. Part agrees with the object B When the object is a whole sentence the Part in the Neut. Sing	Denotes obligation, duty, necessity, desirability, possibility etc.

ARDHA MAGADHĪ ENGLISH GLOSSARY

अहंत (अतिक्रान्त) *p p* elapsed, passed
 अहीय (अतीत) *adj* past, gone
 अवसाय (आख्यात) *p p* preached
 अगारवास *m* household
 अग्नि (अग्नि) *m* fire
 अचक्षुष (अचक्षुष्क) *m* blind man
 अक्षत (अत्यस्त) *adv* excessively
 अस्तु (आस्?) *v* to be
 अजय (*अयतन्) *ind* carelessly
 अजडत्त (आर्यपुत्र) *m* lord, sir
 अयुक्त (अयुक्त) *adj* improper
 अटु (अर्थ) *m* thing, fact
 अट (अवट) *m* well
 अनवज (अनवद्य) *adj* faultless, free from sin
 अनसना (अनशन) *f* fast
 अनिष्ट (अनिष्ट) *adj* bad
 अनिष्टयर (अनिष्टतर) *adj* worse
 अनुकंपा (अनुकंपा) *f* compas-

SION

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अनुग्रह (अनुग्रह) *m* favour
 अनुशासित (अनुशासित) *p p* instructed
 अर्यगम (अस्तंगम्) *v* to set
 अथामय (अस्तमित) *p p* set
 अदित (अदत्त) *p p* not given
 अद्वय (अधोष्टम) seven one-half
 अन्न *n* food
 अत्रय (अत्रयत्र) *adv* elsewhere
 अत्रे (अत्रे) *v* to follow
 अपजत (अपर्याप्त) *adj* insufficient
 अप्य (आत्मन्) *m* self
 अप्रमाय (अप्रमाद) *m* carefulness
 अप्रलाभ (अप्रलाभ) *m* getting less
 अप्रदिय (आरमदित) *n* one's welfare
 सफल *adj.* useless
 अत्रय (अत्रयर्थ) *v* to request
 अमच (अमाच) *m* minister
 अमय (अमृत) *n* nectar

अरहत्, अरहन्त (अर्हन्) *m* prophet
 अलङ्कार *m* ornament
 अलिय (अलीक) *adj* false
 अवक्रम (अपक्रम) *v* cross
 अवतरण (अपररात्र) *m* later part of the night
 अवन्तिवद् (अवन्तिपति) *m* king of A
 अतथ (असत्य) *adj* false
 असार *adj* worthless
 असाधु (असाधु) *adj* wicked
 अहम्म (अधर्म) *m* irreligion
 अहवा (अधवा) *ind* or
 अधिग (अधिक) *adj* more
 अधिगार (अधिकार) *m* authority
 अधिसिक्त (अभिषिक्त) *p p* coronated
 अधिसा *f* non violence
 अंतर (अन्तर) *n* difference
 अन्तर्य (अन्तरिक) *ind* near
 अंध (अन्ध) *m* blind man
 आउय (आयुष्क) *n* life
 आउस (आयुष्मान्) *m* long lived one
 आणुस *m* guest
 आगच्छ *v* to come
 आगास (आकाश) *n* sky
 आजा (आज्ञा) *f* order
 आययण (आयतन) *m* temple
 आर्यक (आर्तक) *m* disease
 आयर (आचर) *v* to follow

आयरिय (आचार्य) *m* teacher
 आवर्द्ध (आपद्) *f* calamity, disaster
 आस (अश्व) *m* horse
 आसत्य (आश्रय) *pp* consoled
 आसा (आशा) *f* hope
 इम्म (इम्य) *m* merchant, rich man
 इसि (आप) *m* sage
 इहलोय (इहलोक) *m* this world
 इन्द्रिय (इन्द्रिय) *n* sense organ
 ईसर (ईश्वर) *m* god
 उचित (उचित) *adj* proper
 उज्जम (उज्जम्) *v* to try, to strive
 उज्जान (उज्जान) *n* garden
 उद्गा (उत्था) *m* to get up
 उर्द्ध (उर्ध्व) *adv* upwards
 उदाहर *v* to explain, to utter
 उष्मा (उष्मा) *f* heat
 उवलिर (उपलिम्ब) *v* to besmear
 उवसम (उपशम) *m* pacification
 एक (एक) *one*
 एगागी (एकाकिन्) *adj* alone
 एतिय (एतावत्) *adj* so long
 एथ (अत्र) *adv* here
 एरिस (एतात्सा) *adj* like this
 ओसह (आपध) *n* medicine
 कद् (कपि) *m* monkey
 कओ (कुत) *adv* whence
 कज (कार्य) *n* work, duty

कर (कृत) *p p* done, created
 कटुयत्तण (कटुकर) *n* bitterness
 कठिण (कठिन) *adj* hard
 कण (कर्ण) *m* ear
 कत्ता (कुत) *adv* whence, where
 कर्म (कर्म) *m* mud
 कन्या (कन्या) *f* girl, daughter
 कमल *m* lotus
 कम्म (कर्मन्) *n* act, deed
 कयाय (कृतार्थ) *adj* fortunate
 कर (कृ) *v* to do
 कला *f* art
 कह (कय्) *v* to tell
 कह (कथे) *adv* how
 कथा (कथा) *f* story
 कान्तार (कान्तार) *n* forest
 काम *m* pleasure
 काय, काग (काक) *m* crow
 कारण *n* cause
 काल *m* time
 कालगय (कालगत) *p p* died
 किरण *m* ray
 किवा (कृपा) *f* compassion
 किकर *m* servant
 कील (काढ) *v* to play
 कुटुम्ब (कुटुम्ब) *n* family
 कुण (कु) *v* to do
 कुप्प (कुप्) *v* to get angry
 कुमार *m* prince boy
 कुल *n* family
 कुमल (कुमल) *adj* clever
 कुसुम *n* flower

कूडग्गाह (कूटग्गाह) *m* hunter
 केवलिररियाय (केवलिरियाय) *n*.
 life of an omniscient
 कोटि (काटि) *f* crore
 कोल्लुय (कोल्लु) *m* fox
 कोव (कोष) *m* anger
 कोह (कोध) *m* anger
 खण (खन्) *n* to dig
 खत्तिय (खत्तिय) *m* warrior
 खल *adj* wicked
 खलु *and* indeed
 खेड (खेट) *n* village
 खेय (खिद्) *v* to torment, to trouble
 गच्छ (गम्) *n* to go
 गण (गण्) *v* to count
 गणहर (गणधर) *m* pupil, disciple
 गणि (गणिन्) *m* monk, leader
 गय (गम्) *m* elephant
 गरुव (गरुव) *adj* great
 गर्व (गर्व) *m* pride
 गस (ग्रस) *v* to swallow
 गहन (गहन) *adj* thick
 गहिय (गृहीत) *p p* caught, taken
 गध *m* smell, scent
 गाय (गै) *v* to sing
 ग्राम (ग्राम) *m n* village
 गहावद् (गृहपति) *m* householder
 गिल (गिर्) *v* to swallow
 गिलाण (ग्लान) *m* sick person

गिरा (गी) *f* speech, word
 गिह (गृह) *n* house
 गुण (गुण) *m* virtue
 गुरु *m* teacher
 ग्रह (ग्रह) *v* to take
 गोव (गाव) *m* cow herd
 चत्वारि (चत्वारि) *n* four
 चय (चय) *v* to abandon
 चर (चर) *m* to wander
 चरण *n* foot
 चरिय (चरिय) *n* conduct
 चंद्र (चन्द्र) *m* the moon
 चिह्न (स्था) *v* to stand
 चित्त *n* mind
 चिन्त (चिन्त) *m* to think
 चैत्र (चय) *n* temple
 छद्म (पष्टि) *n* sixty
 छन्न *p p* covered
 छाया *f* shade
 छिद् (छिद्) *v* to cut
 छेय (छेद) *v* to cut
 जद् (यदि) *ind* it
 जनय (जनक) *m* father
 जगधय (जगपद) *n* country
 जय (यतन्) *ind* carefully
 जय (जि) *v* conquer
 जरा *f* old age
 जल *n* water
 जलहर (जलधर) *m* cloud
 जहा (यथा) *ind.* as
 जप (जल्प) *v* to speak
 जाण (ज्ञा) *v* to know
 जाय (जात) *p p* arose

जिय (जीव्) *v* to live
 जीव *m* life
 जीव (जाव्) *v* to live
 जीविय (जीवित) *n* life
 जुज (युज्) *v* to be proper
 जुझ (युध्) *v* to fight
 जुज (युज्) *v* to yoke
 जय (युत) *m* gambling
 जोण्हा (ज्योस्ता) *f* moonlight
 श्रिया (ध्व) *v* think
 वह (वह्) *m* to burn
 तकर (तस्कर) *m* thief
 तर *v* to be able
 तप (तपस्) *n m* penance
 तवस्ती (तपस्विन्) *m* ascetic
 तहा (तथा) *ind* so
 ताण (त्राण) *m* protection
 तिगिच्छ (चिक्किस्) *m* to examine
 तिथ (तिथ्य) *m* holy place
 तिर्यकर (तीर्थकर) *m* prophet
 ताव (त्रै) *m* to protect
 तारा *f* star
 तावस (तपास) *m* ascetic
 तीर *n* bank
 तेत्तीस (त्रयस्त्रिंशत्) *n* thirty-three
 तोल (तुल्) *v* to weigh
 थोव (स्तोक) *adj* little, small
 दण्ड (दण्डय) *v* to punish
 दम (दम्) *v* to control
 दल *n* leaf
 दन्त (दान्त) *p p* controlled

दाण (दान) *n* gift
 दाया (दातृ) *m* donor, giver
 दारिद्र (दारिद्र्य) *n* poverty
 दास *m* servant
 दिदृ (दृष्ट) *p p* seen
 दिय (द्विज) *m* bird, Brahmin
 दिवस *m* day
 दान (दीन) *adj* poor
 दीव (दीप) *m* lamp
 दीह (दीर्घ) *adj* long
 दुक्कर (दुष्कर) *adj* difficult
 दुह (दुष्ट) *adj* wicked
 दुर्म (दुर्म) *adj* difficult to control
 दुध (दुग्ध) *m* milk
 द्रुम (द्रुम) *m* tree
 दुर्ल (उद्वर) *v* climb
 दुलह (दुलह) *adj* difficult to get
 दुस्तील (दुस्तील) *adj* of bad conduct
 दुही (दुःखि) *adj* miserable
 दूर *adv* away, far
 देव *m* god
 देवडल (देवकु) *n* temple
 देवया (देवता) *f* deity
 देवानुपिय (देवानुपिय) *adj* beloved of gods
 देवी *f* queen
 दोस (दोष) *m* fault
 दोस (दोष) *m* harted
 दोहल (दोहद) *m* pregnancy, longing

धन (धन) *m* wealth
 धन्न (धन्य) *adj* fortunate
 धम्म (धर्म) *m* religion
 धरणियल (धरणीतल) *n* ground
 धवल (धवल) *v* to whiten
 धाव *v* to run
 नदी (नदी) *f* river
 नटसाठा (नाट्यशाला) *f* theatre
 नम *v* to bow, to bend
 नमो (नमस्) *ind* salutation
 नगर (नगर) *n* town
 नर *m* man
 नरणाह (नरनाथ) *m* king
 नव *nine*
 नह (नमस्) *n* sky
 नदण (नदन) *m* son
 नावा (नौ) *f* boat
 नास (नाश) *m* [destruction
 नास (नाश) *v* to destroy
 निगाह (निग्रह) *v* to chastise, to punish
 निरल (निर्दल) *m* to destroy
 निदिह (निर्दिष्ट) *p p* taught
 निदण (निर्धन) *m* poor man
 निम्मिय (निर्मित) *p p* created
 निरय *m* hell
 निवह (नृपति) *m* king
 निवह (निपद्य) *v* to fall
 निदाण (निधान) *n* deposit
 निद *m* to deposit
 निम्ब *m* kind of tree
 नीव (नीच) *adj* wicked
 बीसेस (नि सेष) *adj* all, whole

ने (नी) *v* to carry
 नेता (नेतृ) *m* leader
 नेह (स्नेह) *m* affection
 पद् (पति) *m* husband
 पठत् (प्रयुक्त) *p p* placed
 पद्मचरिय (पद्मचरित) *n* life
 of P
 पद्म (प्रचुर) *adj* abundant
 पश्चित् (प्रक्षिप्त) *v* to pour,
 throw
 पश्चात् (पश्चात्) *ind* afterwards
 पड (पत्) *v* to fall
 पश्चिनिवृत्त (प्रतिनिवृत्त) *v* to
 return
 पश्चिपुष्प (प्रतिपूर्ण) *adj* com-
 plete
 पश्चिमुत्त (प्रतिश्रुत) *p p* heard
 पड (पद्) *v* to recite, to
 learn
 पण (पर्ण) *n* leaf
 पण्ड (प्रश्न) *m* question
 पत्त (प्राप्त) *p p* reached
 पारयणा (प्रार्थना) *f* request
 पमाय (प्रमाद) *m* carelessness
 पय (पचू) *m* to cook
 पयट्ट (प्रवृत्त) *p p* started
 पया (प्रजा) *f* subject
 पयइ (प्रहा) *v* to abandon
 पयाण (प्रदान) *n* giving
 पर *adj* other
 परत्थ (परत्र) *ind* next world
 परम *adj* maximum, highest

परहिय (परहित) *n* another's
 welfare
 पराहय (परानित) *p p* defeated
 परिगहिय (परिगृहीत) *p p* sur-
 rounded
 परिचय (परित्यज्) *v* to aban-
 don
 परितुष्ट (परितुष्ट) *p p* delighted
 परिमल *m* fragrance
 पलाइय (पलायित) *p p* run
 पळित्त (प्रदीप्त) *p p* burning
 पवत्त (प्रवृत्त) *p p* begun
 पवर (प्रवर) *adj* excellent
 प विस (प्रविश्) *m* to enter
 पस्स (इष्) *v* to see
 पसंससणिज्ज (प्रशसनीय) *adj*.
 praiseworthy
 पसिण (प्रश्न) *n m* question
 पसीय (प्रसीद) *v* favour
 पसूय (प्रसूत) *p p* gave birth
 पहीण (प्रहीन) *adj* free from
 पकय (पङ्कज) *n* lotus
 पकयवण (पकजवन) *m* plot of
 lotuses
 पाइयकव्व (प्राकृतकाव्य) *m* Pkt
 poetry
 पाउण (प्राप्) *v* to get
 पाउस (प्रावृप्) *m* rain
 पाणमूय (प्राणमूत) *n m* animal
 पाणि *m* hand
 पाय (पाद) *m* foot
 पायव (पादप) *m* tree
 पाल (पाल) *m* to protect

पाव (पाप) *n* sin
 पाव (पाप) *adj* sinful
 पावक (पावक) *m* fire
 पावण (प्रवचन) *n* preaching
 प्रिय (प्रिय) *adj* good
 प्राह (प्रीति) *f* affection
 पाह (पाह) *v* to torment
 पुच्छ (प्रच्छ) *v* to ask
 पुण्य (पुण्य) *n* merit
 पुणिमा (पुणिमा) *f* moon lit
 night
 पुत्र (पुत्र) *m* son
 पुष्प (पुष्प) *n* flower
 पुर *m* town
 पुरिस (पुरय) *m* man
 पुर्व (पूर्व) *ind* formerly
 पुवरत्त (पूर्वरात्र) *m* forenigh
 पूष (पूष) *v* to worship
 पूषा (पूषा) *f* worship
 प्रेक्षणक (प्रेक्षणक) *n* drama
 प्रेक्ष (पक्ष) *v* to see
 प्रेह (पक्ष्) *v* to reflect to
 see
 पोम्म (पद्म) *m* lotus
 पोय (पोत) *m* young one
 पोस (पुष्) *v* to nourish
 पकल (परुष) *adj* harsh
 फल *n* fruit
 फल *v* to give fruit
 फलसपत्ती (फलसंपत्ति) *f* accomplishment of ob-
 ject getting the fruit
 फुर (स्फुर) *v* to shine

फुल *v* to bloom
 फुस (स्पर्श) *n* to touch
 बहुर (बहुक) *m* fellow, fool
 बत्तीस (द्वात्रिंशत्) thirty two
 बद्ध *p p* built
 बय (बक) *m* crane
 बल *n* army
 बध (बंध) *v* bind
 बायालीस (द्वाचत्वारशत्) forty-
 two
 बाल *m* child fool
 बाल्य (बाल्य) *m* childhood
 बालिया (बालिका) *f* girl
 बावपरि (द्वासप्तति) seventy two
 बिच *n* disc
 बुद्धि *f* intellect
 बू (भू) *v* to speak
 बे (भू) *v* to speak
 भक्ष (भक्ष) *m* food
 भक्ष (भक्ष्) *v* to eat
 भयव (भयवत्) *m* venerable
 one
 भण (भण्) *v* to say
 भण (भक्त) *n* meals
 भद्र (भद्र) *n* welfare
 भर (भृ) *v* to fill
 भय *n* fear
 भन्व (भन्व) *m* good man ✓
 भंग *m* violation, refusal
 भय (भी) *v* to fear
 भार *m* burden
 भारिया (भार्या) *f* wife
 भास (भाष्) *v* to speak

भासा (भाषा) *f* speech, words
 भिद् (भिद्) *v* to break
 भीषण (भीषण) *adj* terrible
 भुवण (भुवन) *n* world
 भुज (भुज्) *v* to eat
 भूव (भूप) *m* king
 भूषण (भूषण) *n* ornament
 भोग *m n* pleasure
 भोगसमर्थ (भागसमर्थ) *adj* able
 to enjoy
 मार्ग (मार्ग) *m* way
 मर्त्यु (मृत्यु) *m* death
 मज्ज (मद्य) *n* wine
 मज्जापा (मर्यादा) *f* limit
 मण (मनस्) *n* mind
 मणुस्स (मनुष्य) *m* man
 मय (मृत) *p p* dead
 मयर्द (मकरद) *m* juice
 मलिण (मलिन) *adj* dirty
 महार (महत्) *adj* great big
 महुर (मधुकर) *m* bee
 महुर (मधुर) *adj* sweet
 महुरक्षण (मधुरत्व) *n* sweetness
 मंगल *adj* auspicious
 मंस (मांस) *n* flesh
 मा *part* not
 माण (मान) *m* pride
 माणुसत्तण (मानुषत्व) *n* man
 hood
 माया *f* deceit
 मायापिड (मातापितृ) *m* parents
 मार *v* to kill
 मास *m* month

माहण (ब्राह्मण) *m* Brahmin
 मिय (सुग) *m* dear
 मिलिय (मिलित) *p p* joined
 मुख (मूर्ख) *m* fool
 मुण (ज्ञा) *v* to know
 मुस (मृषा) *adj* false
 मुसा (मृषा) *adj* false
 मुह (मुख) *n* face, head
 मुहुत्तरेण (मुहूर्तांतरेण) *adv.*
 after a moment
 मुच (मुष्) *v* to drop to
 release
 मूल *n* root cause
 मेह (मेघ) *m* cloud
 मेहावी (मेघाविन्) *m* wise
 मार (मयूर) *m* peacock
 रक्ख (रक्ष्) *v* to protect
 रज्ज (राज्य) *n* kingdom
 रण्ण (अरण्य) *n* forest
 रयणी (रजनी) *f* night
 रवि *m* sun
 रह (रथ) *m* chariot
 रज्ज (रज) *v* to delight
 राह् (रात्रि) *f* night
 राह्दिष (रात्रिदिष) *n* day and
 night
 रायहस (राजहंस) *m* royal
 swan
 राया (राजन्) *m* king
 रीय (क) *v* wander
 रक्ख (वृक्ष) *m* tree
 रूपविसेस (रूपविशेष) *m* beauty
 रोग *m* disease

रोय (रुद्) *m* to lament
 रुध *m* to be ashamed
 रुद्ध (रुद्ध) *p p* obtained
 रुपा (रुता) *f* creeper
 रुह (रुम्) *v* to get
 रुहु (रुधु) *ind* quickly
 रुभ (रुम्) *v* to covet
 रोग (रुक्) *m* world
 रोग (रुभ) *m* greed
 रुघ (रुध) *m* tiger
 रुच (रुच्) *v* to go
 रुच्छ (रुत्) *m* child
 रुच्छ (रुम्) *m* tree
 रुद् (रुम्) *v* to increase
 रुण (रुन्) *n* forest
 रुण (रुन्) *v* describe
 रुद्धावणय (रुद्धावणय) *n* birth ceremony
 रुष्पीहय *m* cātaka bird
 रुय (रुयस्) *n* word
 रुय (रुत्) *m* vow
 रुय (रुय्) *v* to speak
 रुयण (रुयन्) *n* word
 रुयस (रुयस्) *m* friend
 रुरे *ind* better
 रुराग (रुराक्) *m* wretched man
 रुरिप (रुय्) *v* to shower
 रुल्लह (रुल्लभ) *adj* dear
 रुत्त (रुत्) *v* to live
 रुह *v* to carry
 रुह (रुय्) *v* to kill
 रु *ind* or

रु *v* to blow
 रुणर (रुनर) *m* monkey
 रुयस *m* row
 रुयि *n* water
 रुयि (रुयि) *f* well
 रुयस (रुयस्) *n* year
 रुयस (रुयस्) *m* country
 रुयि (रुयि) *f* disease
 रुयल (रुयल) *adj* abundant
 रुयि (रुयि) *v* to be
 रुयि (रुयि) *f* knowledge
 रुयि (रुयि) *v* control
 रुयि (रुयि) *m* modesty
 रुयि *n* wealth
 रुयिणम् *v* to change
 रुयिणम् (रुयिणम्) *p p* de-
 corded
 रुयि (रुयि) *m* to bloom
 रुयि (रुयि) *m* thought
 रुयिण (रुयिण) *n* poison
 रुयि (रुयि) *m* dejection
 रुयि (रुयि) *adj* extensive
 रुयि (रुयि) *m* fate
 रुयि (रुयि) *p p* past
 रुयि *m* hero
 रुयि *adj* brave
 रुयि (रुयि) *n* energy
 रुयि (रुयि) *m* physician
 रुयि *f* time
 रुयि (रुयि) *v* to cut
 रुयि (रुयि) *m* to be able
 रुयि (रुयि) *m* Sanskrit
 रुयि (रुयि) *m* honour

सङ्कार (सङ्कारय) *v.* to honour
 सङ्करा (शङ्करा) *f.* sugar
 सङ्गा (स्वर्ग) *m.* heaven
 सत्तरे (सप्तति) seventy
 सद्यु (शत्रु) *m.* enemy
 सथ (सार्थ) *m.* caravan
 सत्य (शस्त्र, शस्त्र) *n.* weapon,
 science
 सङ्घ (शब्द) *m.* sound
 सङ्घि (सार्थम्) *ind.* with
 सप्य (सर्प) *m.* serpent
 सप्यि (सर्पिस्) *n.* ghee
 सफल *adj.* fruitful
 समग (समग्र) *adj.* whole
 समजिण (समार्जय) *v.* to ac-
 quire
 समण (भ्रमण) *m.* monk
 समणवर्य (भ्रमणवर्य) *m.* monk's
 garment
 समय *m.* time
 समावर (समाधर) *v.* to per-
 form
 समासेन (समासेन) *ind.* briefly
 सर *v.* to move
 सय (शत) hundred
 सय, सुय (स्वप्) *v.* to sleep
 सवण (धवण) *n.* hearing, ear
 सव्य (सर्व) *pro.* all
 सङ्वाउय (सर्वाङ्ग) *n.* whole
 ससुरकुल (शशुरकुल) *n.* house of
 the father-in-law
 सन्देह *m.* doubt

संपद् (संप्रति) *adv.* now
 संपादिय (संपादित) *p p.* ac-
 complished, fulfilled
 संभव *v.* to arise
 संसगि (संसर्ग) to contact
 संसार *m.* worldly life
 साम *m.* conciliation
 सामि (स्वामिन्) *m.* master
 साक्षा (शास्त्रा) *f.* school
 साक्षा (शास्त्रा) *f.* branch
 साधारण (साधारण) *adj.* common
 साधु (साधु) *m.* sage
 साधु (साधु) *adj.* good
 सिक्ख (सिद्ध) *v.* to learn
 सिग्घ (शीघ्रम्) *ind.* quickly
 सिद्ध *m.* liberated soul
 सिद्धि *f.* liberation
 सियाल (शुणाल) *m.* jackal
 तिर (शिरस्) *n.* head
 सिलोग (श्लोक) *m.* verse
 सिहर (शिखर) *n.* top
 सिच (सिच) *v.* to sprinkle
 सिंह *m.* lion
 सीयल (शीतल) *adj.* cool
 सील (शील) *n.* good conduct
 सुकयं (सुकृतं) *ind.* well done
 सुक्कद्ध (शुष्ककाष्ठ) *n.* dry wood
 सुण (श्रु) *v.* to hear
 सुत्त (सूत्र) *n.* thread, passage
 सुद्ध (शुद्ध) *adj.* pure
 सुपत्त (सुपात्र) *n.* fitting man
 सुपुरिस (सुपुरुष) *m.* good man
 सुबद्ध *adj.* abundant

सुमिण (स्वप्न) *n m* dream
 सुमिणसरय (स्वप्नशास्त्र) *n*
 science of dream
 सुय (सुत) *m* son, *p p* heard
 सुयण (सुवन) *m* good man
 सुवण्ण (सुवर्ण) *n* gold
 सुशील (सुशील) *adj* of good
 conduct
 सुह (सुख) *n* happiness
 सुहसुहेण (सुखसुखेन) *adv*
 happily
 सुखी (सुखी) *adj* happy
 सुवर *adj* beautiful
 सेत (सेतु) *m* bridge
 सेह (अह) *adj* superior
 सेग (श्वेन) *falcon*
 सेना (सेना) *f* army

सेव *v* to serve
 सेवा *f* worship
 साग (शोक) *m* grief
 सोयणिज (शोचनाय) *adj*
 lamentable
 हण (हन्) *v* to kill
 हथ (हस्त) *m* hand
 हर (ह) *v* to take away
 हव (भू) *v* to become
 हस *m* swan
 हाव (हा) *v* weaken
 हास *m* mockery
 हिरण (हिरण्य) *n* gold
 हियव (हृदय) *n* heart
 हिंसग (हिंसक) *adj* harmful
 हो (भू) *v* to become

Eye नयण *n* चक्षु *n*

Fade क्लिप्त *v*

Fall पड *v*

Family कुल *n* कुटुंब *n*

Fast सिग्घ *adj*

Father पिता *m* पणय *m*

Fault दोस *m*

Flesh मस *n*

Flower पुष्प *n* कुसुम *n*

Fly उड्डे *v*

Fight लुस *n*

Fire अग्नि *m* जलण *n*

First पदम

Fish मख *m*

Five पच

Follow आपर *v* अनुसर *v*

Food भक्ष *m* अन्न *n*

Fool बाल *m* मुक्ख *m*

Foot पाय *m* चलण *m*

Forest वन *n* रण्य *n* कतार *n*

Form रूप *n*

Forsake च्य *v* अहा *v*

Forty five पणयालीस

Free मुच *v*

Frighten बीह *v*

Garden उजाण *n*

Garland मा *f* हार *m*

Get रह *v*

Gift दान *n*

Girl कन्या *f*

Give दे *v*

Give birth पस्य *v*

Go गच्छ *v* वच्च *v*

God ईसर *m* देव *m*

Golden सुवण्णमइय *adj*

Good deed सुकम्म *n*

Goodness सील *n* सुसहाव *m*.

Grasp गेण्ह *v* जाण *m*

Greek जवण *m*

Green हरिय *adj*

Hand हत्थ *m* कर *m* पाणि *m*

Happiness सुह *n*

Head सिर *n* सीस *n*

Heat उग्हा *f*

Heaven सग्ग *m* सुरलोय *m*

Help साहज *n*

Hero वीर *m*

Hide निगूह *v*

Himself अप्पा *m* सय *adj*

Honour पूय *v* सकार *v*

Honourable अरहणिज्ज पूयणिज्ज *adj*

Horse आस *m* तुंगम *m*

Household गिह *n* गेह *n* घर *n*.

Housholder गाहावइ *m*

सावय *m*

Hundred सय

Hungry छुक्षिय *adj*

Hunter वाह *m*

Hurt हिंस *v* हण *v*

Inviolable अनुलुघणिज्ज *adj*

Jackal सियाल *m*Jewel रयण *n* मणि *m*Kill हण *v* मार *v*King निव *v* भूव *m* राया *m*Kingdom रज *n*Know जाण *v* मुण *v*Knowledge नाण *n*Lament सोय *v* विलव *v*Lamp दाब *m*Leader नेया *m*Leaf पण *n* पत्त *n*Leave च *v* चहा *v*Liberated सिद्ध *adj*Liberated सिद्धि *f* मोक्ष *m*Light पलीव *m*Lion मोह *m* सिंह *m*Live जिय *v* वस *v*Living being पण *m* = जीव *m*Long दाह *adj*Lost पण्ड *adj*Lump of gold सुवण्णसण्ड *m*Maid कथा *f*Man नर *m* मणुस्स *m*Many बहु *adj*Meaning अर्थ *m*Merit पुण *n* गुण *n*Meritorious पुण *adj*Mind मण *n* चित्त *n*Minister अमत्त *m* मन्ति *m*Misdeed दुक्कय *n* पावकम्म *n*Misery दुक्ख *n*Monk समण *m* साहु *m*अणगार *m*Monkey वाणर *m* कइ *m*Month मास *m*Mother माया *f* जणणी *f*Motto वयण *n*Move सर *v*Nectar अमय *n*

Never न कया वि

Nine नव

Non violence अहिंसा *f*Northern उत्तरिह *adj*Obedience आणाकरसन *n*Ob y आर्ण पाल *v*Obstacle दिग्घ *n* अतराय *m*Obtain पाव *v* पाडण *v*Occasion परीण *m* समय *m*Ocean सागर *m*Omniscience केवलनाण *n*Omniscient केवलनाणि *m*

One एव, एक

Order अण *f*Outside बाहि *adv* बहिया *adv*Palace पासाय *m*Parants अम्मापित *m*Path मग्ग *m*Peace संति *f*Penance तप *m*

Penny काहावण <i>m</i>	कवडिया <i>f</i>	Rope रज्जु <i>f</i>
People जन <i>m</i>	लोग <i>m</i>	Run घाव <i>v</i>
Perform कर <i>m</i>	तथ <i>v</i>	
Person जन <i>m</i>	मनुस्स <i>m</i>	Salutation नमो <i>ind</i>
Philosopher सत्तविड <i>m</i>		Salute नम <i>v</i>
Physician वैद्य <i>m</i>		Same तं चिय
Pious धम्मिय <i>adj</i>		Say भण <i>v</i>
Pleasure भाग <i>m</i>		School साला <i>f</i>
Poet कइ <i>m</i>		Scriptures आगम <i>m</i>
Poor man दरिद्र <i>m</i>	निखण <i>m</i>	See पास <i>v</i>
Possible सक <i>adj</i>		See पास <i>v</i>
Power बल <i>n</i>		Self control संजम <i>m</i>
Powerful सूर <i>adj</i>	बलव <i>adj</i>	Serpent सप <i>m</i>
Practise भावर <i>v</i>		Servant किकर <i>m</i>
Praise धुण <i>v</i>	पसंस <i>n</i>	Serve सेव <i>v</i>
Preach भाइक्ख <i>v</i>	कह <i>v</i>	Show दंस <i>v</i>
	उवइस <i>v</i>	Sing गाय <i>v</i>
Preceptor भावरिय <i>m</i>		Sink निबुड <i>v</i>
Pride गर्व <i>m</i>		Say कह <i>n</i>
Principle सत्त <i>n</i>		Slowly सणिच <i>adv</i>
Produce विडव <i>v</i>	उप्पाव <i>v</i>	Son पुत्त <i>m</i>
Punish दण्ड <i>v</i>		Song गीह <i>n</i>
Pupil सीस <i>m</i>		Speak वच <i>v</i>
		Stand छिड <i>v</i>
Question पण्ह <i>m</i>	पसिण <i>v</i>	Steal चोर <i>v</i>
		Stuck लग <i>v</i>
Rain पाठस <i>m</i>		Stolen चारिय <i>p p</i>
Relative माइ <i>m</i>	नियम <i>m</i>	Strength बल <i>n</i>
Religion धम्म <i>m</i>		Strong दद <i>adj</i>
Respect सम्मान <i>v</i>		Student भवेपासी <i>m</i>
Return पछागए <i>v</i>	पडिणिपच <i>v</i>	Study पढ <i>v</i>
Reward पाहुन <i>n</i>		Suffer सह <i>v</i>
Rogue सड <i>m</i>		Sweet मधुर <i>adj</i>
		Sword असि <i>m</i>

Take लेण्ड *v.*
 Teach सिक्खाव *v.*
 Teacher आयरिय *m.*
 Temple देवडल *n.* आर्ययण *n.*
 Ten दस
 Theatre नटसाला *f.*
 There तय *adv.*
 Thicket गहज *n.*
 Thief चोर *m.* तक्कर *m.* सेण *m.*
 Think चिंत *v.*
 Thinking विचार *m.*
 Thirsty पिवासिय *adj.*
 Thirty तिस
 Thirty-six छत्तीस
 Thread सुत *n.*
 Throw खिच *v.*
 Time बेला *f.* समय *m.*
 Touch फंस *v.* कास *v.*
 Town नगर *n.*
 Travel पयस *v.*
 Tree दक्ख *m.* पायव *m.*
 Truth सच *n.*
 Try जय *v.* उज्जम *v.*
 Twenty four चउबीस
 Twenty seven सत्ताबीस
 Understand जान *v.*
 Universe जव *n.*
 Use उवयोग *m.*

Valuable महग्व *adj.*
 Vanquished पराइय *p.p.*
 Venerable मयवं
 Village गाम *m. n.*
 Virtue गुण *m. n.*
 Wait upon उवहा *v.* सेव *v.*
 Want इच्छ *v.*
 Warrior जोह *m.* खतिय *m.*
 Water जल *n.*
 Wealth धन, संपदा *f.*
 Wealthy धनिय, धनवंत *adj.*
 Weapon सतय *n.*
 Wicked दुह *adj.*
 Wicked man दुज्जन *m.*
 Wife भारिया *f.* मज्जा *f.*
 Wine मज्ज *n.*
 Wind वाड *m.* अजिल *m.*
 Wise man बुह, मेहावि *m.*
 Wish इच्छ *v.*
 Without बिना
 Whole सम्म *adj.* समग *adj.*
 Wood दाह *n.* कहु *n.*
 Word सर *m.*
 World जय *n.* लोम *m.*
 Worldly life संसार *m.*
 Worship पूव *v.* भव *v.*

Year वास *m.* वरिस *n.*
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Nay. *Nāyādharmakāṇḍo* Ed. of Āgamodaya Samiti.

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NIA. New Indo-Aryan Languages.

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[G] sound of Marāṭhī e before a back vowel.

TURNER R. L. 167.

[U] open -u- sound as in English *foot*.

U. *Uttarādhyayana* ed. Charpentier.

Udātta (accute) 121.

Unrounded vowel 5.

Upa. *Upāsahadaśāh* ed Dr. Vaidya.

Upapada compound 513.

[v] voiced labio-dental fricative.

V. Vocative.

Vaj. *Vajjālagga* ed Laber.

VARMA S. (*Critical Studies in the Phonetic Observations of Indian Grammarians* 1929) 76; 79.

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Yṛuti 8 28 35

[z] voiced sibilant like English *rose*

[z] phonetically [z] as in English *pleasure*

Surd (*aghoṣa*) with a surd 59, with aspirate 69

Sut *Sutrakṛtāṅga* ed Dr Vaidya

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VARMA S (*Critical Studies in the Phonetic Observations of Indian Grammatians* 1929) 76, 79

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